THE CHURCHMAN.

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POETRY.

For the Churchman.

BALLAD

One thing have I desired of the Lord, which I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple. *Psalter.*

I.

The first dear thing that ever I loved
Was a mother's gentle eye,
That smiled as I woke on the dreamy couch
That cradled my infancy:
I never forget the joyous thrill
That smile in my spirit stirred,
Nor how it could charm me against my will,
Till I laughed like a joyous bird.

II.

And the next fair thing that ever I loved
Was a bunch of summer flowers,
With odors, and hues, and loveliness,
Fresh as from Eden's bowers.
I never can find such hues agen,
Nor smell such a sweet perfume:
And if there be odors as sweet as then,
'Tis I that have lost my bloom.

III.

And the next dear thing that ever I loved
Was a fawn-like little maid,
Half-pleased, half-awed by the frolic boy
That tortured her doll, and played:
I never can see the gossamere
Which rude rough zephyrs tease,
But I think how I tossed her flossy locks,
With my whirling bonnet's breeze.

IV.

And the next good thing that ever I loved,
Was a bow-kite in the sky:
And a little boat on the brooklet's surf,
And a dog for my company:
And a jingling hoop, with many a bound
To my measured strike and true,
And a rocket sent up to the firmament,
When Even was out so blue.

V.

And the next fair thing I was fond to love
Was a field of wavy grain,
Where the reapers mowed: or a ship in sail
On the billowy, billowy main:
And the next was a fiery prancing horse
That I felt like a man to stride,
And the next was a beautiful sailing boat
With a helm it was hard to guide.

VI.

And the next dear thing I was fond to love,
Is tenderer far to tell:
'Twas a voice, and a hand, and a gentle eye
That dazzled me with its spell;
And the loveliest things I had loved before
Were only the landscape now,
On the canvass bright where I pictured her,
In the glow of my early vow.

VII.

And the next good thing I was fain to love
Was to sit in my cell alone,
Musing o'er all these lovely things,
Forever, forever flown.
Then out I walked in the forest free,
Where wantoned the Autumn wind,
And the colored boughs swung shiveringly,
In harmony with my mind.

VIII.

And a Spirit was on me that next I loved,
That ruleth my spirit still,
And maketh me murmur these sing-song words,
Albeit against my will.
And I walked the woods till the Winter came,
And then did I love the snow,
And I heard the gales through the wildwood aisles,
Like the Lord's own organ blow.

IX.

And the bush I had loved in my greenwood walk,
I saw it afar away,
Surpliced with snows, like the bending priest
That kneels in the church to pray:
And I thought of the vaulted fane and high,
Where I stood when a little child,
Awed by the lauds sung thrillingly,
And the anthems undefiled.

X.

And again to the vaulted church I went,
And I heard the same sweet prayers,
And the same full organ-peals upsent,
And the same soft soothing airs;
And I felt in my spirit so drear and strange,
To think of the race I ran,
That I loved the sole thing that knew no change
In the soul of the boy and man.

XI.

And the tears I wept in the wilderness,
And that froze on my lids, did fall,
And melted to pearls for my sinfulness,
Like scales from the eyes of Paul:
And the last dear thing I was fond to love,
Was that holy service high,
That lifted my soul to joys above,
And pleasures that do not die.

XII.

And then said I, one thing there is
That I of the Lord desire,
That ever, while I on earth shall live,
I will of the Lord require,
That I may dwell in his temple blest
As long as my life shall be,
And the beauty fair of the Lord of Hosts,
In the home of his glory see.

From the Gospel Messenger.

BISHOP CROES.

We never think of our intercourse with that excellent man, nor do we ever revert to the circumstances connected with our introduction to the diocese of New Jersey, without a warm and lively feeling. We have said it before; that diocese was a feeble and small one then, for the writer of this made, unworthy as he was of the post, the fourth parochial minister of the State, as it regarded the Protestant Episcopal Church. During more than twenty years of effort, feeble though that effort was, our high pleasure and profit flowed from intercourse with the subject of the memoir which will be found in our present number. Bishop Croes, if not a brilliant, was a sound and good man. He was *self-made* in all the essentials of his character, as a practical man. He never pretended to greatness; but to discretion, accuracy, and practical wisdom, he had a just and high claim. We knew him in the intimacy of his family and our own—we spent days and weeks with him in travelling the State, and seeking after the wasted places and decaying parishes, whose property had been sadly impaired; and more than once have we stood and mourned with him over the desolation of that portion of our Zion, now *fuller, richer,* and *stronger* under his successor in the holy office, the present prelate, in whom we have a friend beloved as the other. It was our effort, thank God a successful one, to aid in the election of Dr. Croes to the Episcopate. There is a "pleasing painful thought" in the recollection of "joys departed," sweet but sad, in connexion with the introduction of the first Bishop of New Jersey. It was in the metropolis of that, though little, to us, beloved State, that we saw Dr. Croes elected; and as we call up the scene, we find that of the clergy then present, but two are now found in the diocese. There was the accomplished and learned Wharton, a beloved one—there was the zealous Wilmer, recently gone to his grave. Of the laity, there was the well-read Wallace, and Coxe and Boggs—all gone.

We might say more of Bishop Croes, but we cannot add to the reputation he gained. If not a great man, he was a sound one—if not brilliant, he was discreet—if not eloquent, he was always chaste and correct—though he seldom braced his nerves to high-toned churchmanship, he was a high-churchman. He loved and defended the Church in her integrity and purity, and as a private Christian he was—we have good reason to know—a man of faith, of charity, and prayer. New Jersey owes much to that good man. He watched over the interests of the Church there, when not another man was ready to do it; and though that was a day of small things, his prudence and wise counsels prepared the way for that happy and prosperous condition of which our beloved and right reverend friend, the present prelate, is now availing himself for the good of our Zion. We could say more on this subject, but there will be enough before our readers in the present number.

An application was lately made to the Rev. William Bettridge, of Woodstock, Upper Canada, for his "countenance" in erecting a Presbyterian Church in that place, and for his co-operation also by the sale of a piece of land in his possession. The following is the substance of Mr. Bettridge's reply:

You request my "countenance" in the erection of a "Presbyterian Church," and as a fruit of that "countenance" a small portion of land "for the site of the said church." The answer to the request for "countenance" will necessarily involve my purpose with respect to the portion of land. To the answer therefore which your request for "countenance" in your undertaking requires, I will now apply myself.

Every Christian man is bound, even for the preservation of self-respect, to act strictly in consistency with the principles which he is persuaded have their foundation on the word of eternal truth. Should his persuasion be isolated, or even at variance with the generally received opinions, no unkind presumption ought to exist against his motives, much less ought any other than efforts of an enlightened toleration to be made in order to induce a return to the principles and practice of unity and conformity. But if a man's principles have the direct sanction of the wise and good through all ages up to the first hour of their declaration to the world, and if, moreover, these principles are in strict accordance with the Divine Oracles, then to depart, or even to decline from the conduct which such principles enjoin, would be a base dereliction of duty to God and man. Now I am persuaded, as fully as that, at the moment I am writing, a most beautiful and exhilarating sun is shining upon me, that Christ has but *one Church*, comprising two parts, the visible and invisible, the militant and triumphant, the one by grace, the other in glory, the earthly and the heavenly, the called and sanctified here, the glorified "first-born" hereafter. I am most fully persuaded that Christ designs and requires that the members of this one Church should be "all one" as he is one with the Father, that there should be no more schism in that part of his body which is militant here on earth, than there is in that which is triumphant in heaven, but that they should "all speak the same thing, be of the same mind and of the same judgment."

I am most fully persuaded, that where the Spirit of truth has enlightened the mind, and the Spirit of love has been shed abroad in the heart, there the purpose of Christ to gather together his scattered people in one holy and united body, will be readily understood and fervently striven after. In proportion as the divine beauty of this oneness is appreciated and valued, will the subjection of mere *private opinions* to *Catholic verities* be secured, and the harmonizing of all the distant members in one communion of Christian brotherhood be desired and effected.

I believe it has been the prevailing aim of the true Church of Christ in all ages to maintain this unity as well in "doctrine" as in "fellowship." If, therefore, I find the notion of the age in which I live at variance with this Catholic principle of unity, I immediately reject it. I know no other way of attaining to stability in Catholic Christian truth. The heresy of Arius, for instance, prevailed for several centuries to a most fearful extent, and appeared at one time to threaten the very existence of Christ's true Church. How was the truth preserved and unity restored? How was its triumph (under God) secured? Most certainly by an appeal to the Catholic faith of the primitive times preserved in and by the Church, "the pillar and ground of truth" and unity. How is the heresy of transubstantiation to be refuted? By an appeal to Scripture? To this the Papists themselves appeal. No, but by an appeal to the doctrines of Christ's Catholic Church in pure and primitive antiquity. For seven centuries the dogma was unknown; which, if necessary to salvation (as the Papists assert) and to communion with Christ in his Church, it could not have been; I reject, therefore, transubstantiation, and all other *novelties* of the Church of Rome. By the same test must the schismatics of the last three centuries be tried. For instance, the Quakers, who reject altogether the Sacraments and the Ministry, must in spite of any apparent piety in the individuals of the body, be avoided and declared as schismatics from Christ's Church. The rebaptizers are in the same predicament. In vain shall we seek for any traces of their practice in Christ's Church for sixteen centuries, and therefore, *on that ground alone*, as Christ promised to be always with his Church, and could not have left it under a vital error, I reject it, and unhesitatingly yield to the evidence of Catholic testimony that it is schism.

So with respect to the almost numberless sects who are "heaping to themselves teachers," to the rejection of those who are called by lawful (that is Divine) authority to execute the offices and discharge the duties of the Christian Ministry.

The language of the Catholic Church is, "It is evident unto all those diligently reading the Holy Scriptures and ancient authors, that from the Apostles' times there have been these orders of Ministers in Christ's Church—Bishops, Priests and Deacons." No man may take this honor *to himself*, either to minister himself in holy things, unless he be lawfully called and ordained thereto, or to nominate others to the office, unless he have the authority handed down to him by constant succession from the Apostles. A duly ordained presbyter has received authority to preach the Gospel and to administer the sacraments; but no authority was ever given by the Apostles, or by Christ's Catholic Church, to a presbyter or presbyters, to ordain others to the office; that authority has ever resided, till the Reformation, in the Bishops alone. I am forced to the conclusion, therefore, that any other than Episcopal ordination is invalid; and consequently that they who are otherwise ordained than by the laying on of the Bishop's hands, have mere *human* but no *divine* authority for executing the office of ambassadors of Christ, or for administering his sacraments. Such is the belief of the Church, as she requires and acknowledges only Episcopal ordination, and that by those who have received authority to confer it.

You may remember (for I have understood the declaration gave you and others offence at the time) that I once stated from the pulpit, that John Calvin, Martin Luther, John Knox, John Wesley, Rowland Hill, &c., &c., had no more right or authority to ordain ministers than "the presbyter of Woodstock,"—that is, none at all. It is clear as light I cannot give that which I possess not. Wesley could make a Wesleyan minister, Luther a Lutheran minister, Calvin a Calvinist minister, *any* Presbyter a Presbyterian minister: but none so ordained or made could be called ministers of Christ's Catholic Church. If any Presbyter may ordain others to the office of the Ministry, there can be no end to schism, dissent, confusion and disorder, and no prospect of the restoration of *unity* in the Church of Christ. The plea of necessity was, I am aware, vehemently urged by some, and incautiously admitted by others, with respect to the ordinations of some of the early reformers. That necessity now no longer exists. A return to the "old paths" has long been practicable, and therefore to perpetuate a system of ordination which the voice of Christ's Catholic Church prohibits and condemns, is nothing more or less than ignorantly or perversely to perpetuate schism.

You are not ignorant of the specious notion, the offspring of that spurious liberalism which characterizes our age, that the disciples of the meek and lowly Jesus ought not to contend about forms of Church government. In the abstract it may be urged, that any form of Church government can only claim precedence or universal adoption as it is discovered agreeable to the mind of the great Head of the Church himself. However small the balance of testimony in favor of an existing form might be, it would be considered sufficient by the humble-minded Christian to induce him to cleave to it; but when, as in the case of Episcopacy, the concurrent testimony of all ages can be adduced up to the Apostles themselves, (no instance of a departure from it having been established for 1500 years,) a plainer intimation of the divine will concerning the form of Church government ought not to be expected; and I confess myself unable to understand by Scripture light the frame of that mind which would boldly reject such evidence for the Episcopacy, and invent a new and unauthorized method for the government of Christ's Church. If on the contrary it be a matter of indifference under what form the Church exists, then are we furnished with a strong reproof to dissenters. Why do they become schismatics, and thus destroy unity on such frivolous pretences?

The more I read of God's holy word and perceive his purposes concerning the Church which He hath purchased with His blood, the more indelibly is the persuasion fixed upon my mind, that "unity" in "fellowship" as in "doctrine" must be maintained. There shall be but one visible fold under one Shepherd, (visible or invisible,) Christ the Lord. The more I study the writers of the first and present ages of the Church, and contemplate their unremitting efforts and exhortations to preserve the unity of the Church under the Chief Pastors or Bishops, and Priests and Deacons, and the more clearly I trace in after times, even for fifteen hundred years, this only form of government in Christ's Church, the more perfectly satisfied am I that this form was designed by Christ himself to be permanent; and that recklessly and unadvisedly to alter, or voluntarily to depart from this form, is to sin against Christ himself. The more I see of the *effects* of schism upon the professors of Christianity, the more irresistible to my mind is the conclusion, that it is a device of Satan to thwart the purposes of Christ concerning the unity of His body, which is the Church.

The efforts which, during the last half century, have been made to *conciliate* dissent, (Romish or Protestant,) have most signally failed; nay, they have changed the natural though latent spirit of schismatical opposition into avowed and rancorous enmity against Christ's Church. If we know not these things we must willingly shut our eyes to the events which are daily passing here and at home. To persist in these efforts can only deepen the guilt of Churchmen, and render the attainment of unity incalculably more difficult.

It is not for me to explain the causes or trace out the motives of that virulence of enmity which is now so generally manifested by dissenters of all kinds (not excepting the Presbyterians) against the Church. It must, however, be consoling to every Churchman to know, that it is *not* because the Church has departed from, or ceases to contend for, the faith of Christ,—or because the Sacraments of Christ are not duly ministered in and by her according to Christ's appointment,—or because she has renounced the fellowship of the Apostles, or because she has lost the ministerial succession of Bishops, Priests and Deacons, whom Holy Scriptures and ancient authors point out as the only legitimate officers in Christ's Church,—or because her terms of communion are of so unscriptural and uncharitable a character as to offend and repel the enlightened and pious believer in Jesus. These are not among the reasons or motives which can be assigned with truth either for dissent or enmity.

I know that some affect to discover "lofty and arrogant pretensions in the Church." If it be a lofty and arrogant pretension to claim descent and authority in direct succession from the Apostles of our Lord, or to labor in the exercise of that authority for the spread of Christ's Gospel, or to contend earnestly for the faith once delivered to the Saints, or to maintain the belief in one holy Catholic and Apostolic Church, in opposition to Romish and Protestant dissenters and schismatics, or to banish and drive away all erroneous and strange doctrine from this one fold of Christ, or to aim unceasingly at the universal prevalence of Unity according to Christ's prayer and precept, or to train up the people to fear God and to honor the Sovereign, or to be subject to the powers that be according to Christ's ordinance, or to accept the means when proffered by the State, or to require them when withheld in order to enable her to attain these high and holy ends, or to inculcate universal benevolence and charity; if, I say, these may be characterized as "lofty and arrogant pretensions," then God forbid that the Church should abandon one particle of them, or descend one grade from her present attitude, (no, not to conciliate all the dissenters in Christendom,) but rather let her maintain it fearlessly amidst the frowns and opposition of a gainsaying world. No weapon that is formed against her or her pretensions shall prosper.

To these Catholic views of the ministry and government of Christ's Church, it may be replied by those who have no time or disposition to seek for the whole truth and counsel of God as the pearl of great price, that these are questions which cannot materially affect the safety of the great mass of Christ's followers; that they are subjects more suited to call forth the researches of the learned than to influence the faith or practice of the simple,—that they are rather speculative dogmas to be received or rejected, as each individual may think fit,—than plain, practical Catholic truths, to be embraced and maintained by every member of Christ's Church. I hold, however, that the subject of the government of Christ's Church by divinely commissioned officers in direct succession from the apostles, must, if duly considered, be allowed to involve consequences of the most interesting and important *practical* character.

If it be true that Christ designed that His Gospel should be preached, His Sacraments ministered, His Church governed by a body of men set apart expressly for this purpose; if it be true that Christ's Apostles, in pursuance of this design, did set apart or ordain persons to offices in the Church, and before their departure delegated to others the *ordaining* authority which Christ had given to them; if it be true that no man may take this honor to himself, but he who is *thus* called of God; if it be true that for 1500 years no man was acknowledged a minister of the Church of Christ who had not been constituted such by the imposition of a Bishop's hands, whose authority so to ordain descended to him in direct succession from the Apostles; if it be true that such *only* were, and are, according to the faith of Christ's Catholic Church, the lawful ambassadors of Christ, commissioned by him to preach the Gospel, and to minister His Sacraments,—then must it be deeply important to every disciple of Jesus, in *a practical view*, to be assured of the authority by which an individual assumes the title of a Minister of the Gospel.

If a man have not lawful authority imparted to him in laying on of hands of a Bishop of Christ's Church, to preach the Gospel and minister the Sacraments, he may impose on the credulity of the unwary, and lead them to believe that his baptism and his supper are the Baptism and the Supper of the Lord. But are they indeed so? The Apostle John (Rev. ii. 2) complains of "some which say they are Apostles and are not; and thou" (the Angel or Bishop of the Church of Ephesus) "hast found them liars." Can we suppose that the Apostle or the Church considered the ministrations of the false Apostle valid? So in our days there are many who say they are ministers and are not; they have no authority to act as such, and therefore their acts cannot be valid; *this opinion has ever been held by the Catholic Church.* It ought then surely to weigh with a teachable disciple of Christ, who desires in *all* things to follow his Master's will, that he *may* be bringing his child, not to the baptism of Christ, but to a mere human ordinance; that he himself *may* be approaching, not the altar of his God, where he may receive by faith with thanksgiving, the body and blood of our Lord Jesus Christ, but the table of men, where a professed but an unauthorized commemoration of the death of Christ may be made, where, however, no real spiritual communion of the body and blood of Christ can take place. Can then the *practical* importance and consequences, to every professing Christian, of the necessity of a *duly, divinely, episcopally* ordained ministry in direct succession from the Apostles be doubted? Methinks not wisely. May God give you grace to understand these things which so intimately connect themselves with our eternal peace! While dissent continues, vain and delusive indeed must be the hope of unity in the body of Christ, which is His Church. To encourage or countenance the perpetuation of schism would be a partaking in other men's sins.

THE EVILS OF SCHISM.

Schism is a sin of such dangerous character, that I fully believe no one, who has duly investigated either its origin or its consequences, would dare to rush into it. To separate one's self from that society which is the body of Christ, and which continues steadfastly in the Apostles' doctrine and fellowship, betrays a spirit which the faithful Christian shudders to contemplate; and on which even they who have yielded obedience to it, will scarcely dare to look. It is the spirit of *pride and discord and rebellion:* even the self-same spirit that appeared in the arch-apostate, and gave origin to dissension and division in the kingdom of God: the self-same spirit of emulation and strife and division which the Apostle declares to be the mark of the carnal mind: the self-same spirit which gave rise to heresies, and kindled the fires of persecution in former ages; and which still so wofully distracts the kingdom of peace here upon earth.* But the carnal mind is at enmity against God; and hence it is said, that they who separate themselves have not the Spirit of God.† The following remarkable passage in the first Epistle of St. John,‡ not only proves that schism originates in a rebellious spirit, but also indicates that it consists in refusing to be taught by those who continue in the Apostles' fellowship. "We are of God," said the beloved disciple; "he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." Lightly may these words be esteemed; yet surely they are no vain words; nay, they are the words of eternal truth, by which men will be judged at the last day. Yet in the present age, divisions in the Church are by many accounted circumstances of trifling moment. But why, it may be asked, are they so accounted? Merely because they are common. Let not men, however, be deceived: if the word of God be true, although few things be more common, yet few things are more dangerous. The language in which this is revealed, is so explicit, that it can with difficulty be glossed over, and can never be explained away. It is fashionable—but the fashion is dangerous—to place *schism* far in the background of the picture portraying the Christian warfare.—Hence it is that numbers give themselves little or no trouble concerning it; that thousands could scarcely even tell what it is; and that the great majority of our countrymen and countrywomen, account it illiberal and wrong to make any mention of this great sin. This is indeed very strange: still the word of God, and not the fashion of the day, must be the Christian's safest guide in this as well as in every other important duty. I am the more deeply impressed with a sense of the heinousness of this sin, when I look at its consequences. "Envying, strife, and divisions," are its bitter fruits; and plentifully have these fruits been produced in the world, ever since the days of Cain. The kingdom of peace has often been converted into an arena of bitter contention. Instead of humble submission to the Divine law, there has been constant insubordination. Rival sects are not only striving for the mastery, but are even inflamed with the most rancorous feelings of hatred towards each other. Instead of concord there is dissension; instead of order there is confusion; instead of that unity which prevailed when "the multitude of them that believed were of one heart and one soul,"§ the land is filled with sects and parties of many different names, and as many different doctrines. Nor is this all. Brotherly love would best become those who call Jesus, Lord; but instead thereof, there is relentless persecution. Our Lord earnestly prayed that the conduct of His servants might exhibit an indisputable proof, that He had come into the world; but instead thereof, the conduct of many who bear the Christian name *is* such as to make the dominion of our Lord a by-word and derision. Such may *still* wish to be ranked within the pale of Christ's Church; and may be offended when they are reminded, that they have separated from its Communion. But it is by rejecting the doctrines and separating from the fellowship of the Apostles, that the spirit of pride and rebellion has, in former times, driven men to deeds which are a disgrace to the Christian name, and which still urges them on to similar acts of iniquity. Can, then, this spirit be from above? Let St. James say: "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth: this wisdom descendeth not from above, but is earthly, sensual, devilish."‖ No great wonder, then, that the early Christian Fathers looked upon the sin of schism with such horror, and that they were even doubtful whether it was pardonable. Viewed in its true character, and in connection with its fruits, no one, who has any regard for the peace of our blessed Lord's kingdom, would venture to encourage this sin: yet many so far deceive themselves in regard to it, that they yield to its dominion without the least reluctance, and never suppose that the serious evils connected with it are, in any respect, encouraged by them. Such a thought would make them miserable; and yet how they can escape from such a thought, I know not. Perhaps they may imagine that an attempt to live at peace with all different sects and denominations, is sufficient proof that they are animated by a true Christian spirit, and ample excuse for having left the Church and joined themselves to another denomination; a denomination, perhaps, whose communion is fashionable or convenient, and whose preachers are eminent and popular. Now I willingly admit, that their endeavors to promote peace, even under such adverse circumstances, are highly praiseworthy, and clearly indicate that with a little more attention to consequences, they would probably be led to do justice to the spirit of unity, which still struggles within them in opposition to the spirit of schism, to which they have thoughtlessly yielded themselves. Would they seriously consider that separation from that Church which exhibits the eternal *marks* of truth; in other words, from those who abide steadfastly in the Apostles' doctrine and fellowship, must inevitably, and in spite of *every* effort to the contrary, lead to dissension and strife, they would scarcely be able to vindicate their conduct to their own conscience, far less to God. To lend their sanction to division in the Church, and then to attempt to make men of the most opposite and hostile principles harmonize and live in peace, is a vain thought. Such may be men's ways to produce unity and love, but such are not God's ways. They who attempt such a thing may, in many respects, be amiable, and good, and meek, and pious; but they are in error in regard to the consequences of tearing Christ's seamless garment asunder. Even the Roman soldiers, who were rude heathens, would not rend our Lord's vesture, as they well knew that its use thereby would be at an end. Great, then, must be the mistake of those who would cause divisions and schisms in Christ's One holy Church, and yet suppose that its beneficial design will not thereby be wholly marred. Still, any attempt to reclaim those laboring under such mistaken notions, would probably be futile: for another dreadful consequence of yielding to the spirit of division is, the utter captivity into which the faculties of the soul are immediately and forcibly led. Its victims may be warned of their danger, but they will be able to apprehend none: they will rather be led to conclude that they are right, and that such as would say a single word to the contrary, are wrong. Referring to the word of truth, I find that Korah and his company, instead of listening to Moses, asserted their own holiness. "Ye take too much upon you," said they, "seeing all the congregation are holy, every one of them. Will you put out the eyes of these men?"* I find, also, that the inhabitants of the land of Israel, when invited to return to the worship of God at Jerusalem, laughed to scorn and mocked those who were sent to recall them to their duty.† Other instances might be cited, but let these suffice. On the other hand, let investigation be made, and it must excite surprise, when it is found how few instances can be cited from the sacred narrative where men, when once led captive by the spirit of apostacy, were persuaded, either by argument or by entreaty, to return to the Church of the living God. This is a remarkable fact, plainly indicating that they who once yield to this dangerous and deceitful spirit, do not only become blind to their error, but are also held in utter thraldom. The grievousness of the sin of schism may be pointed out, but they will be ready to excuse their conduct on the plea of holiness; the most pressing arguments may be used to induce them to return to the communion of the One holy Church of God, but they will openly ridicule or hold in silent contempt the man who would recall them to a sense of duty. "O Jerusalem, Jerusalem!" is the mournful language of our blessed Lord in reference to those who would not submit to be gathered into the fold of His Church, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The spirit of schism is indeed the spirit of the carnal mind, and its fruits will poison even the most pious soul. Instead of humble and entire submission to the Divine authority, there will be a constant desire to exalt self-will and private judgment, in every instance where obedience would be disagreeable; hence all that is revealed on the subject will be disregarded, and all that may be said, will be set down as the language of intolerance and uncharitableness: the conduct of the faithful will be derided, not imitated; and if they themselves, who are in such captivity, were capable of observing it, they would perceive, that the whole of their religious life and conversation was animated by a new and strange spirit.—*Rev. J. B. Pratt.*

* 1 Cor. iii. 3. † St. Jude 19. ‡ Chap. iv. 6. § Acts iv. 32. ‖ St. James iii. 14, &c.

* Num. xvi. † 2 Chron. xxx. 10.

Extracts from Bishop Ives' Address to the Twenty-fourth Annual Convention of the Protestant Episcopal Church of the State of North Carolina.

Brethren of the Clergy and Laity of this Convention:

Since we last met, God, in His wise Providence, has bereaved our sister Diocese of South Carolina of her good and venerated Bishop, and the Church generally of a wise and exemplary father in the Episcopacy,—a father whose excellent spirit and prudent counsel had long been felt as a blessing in our Zion, and which, to our short-sightedness, seemed especially needful at the present time. "For these things we mourn," but in the midst of our sorrows, desire not to be unmindful of our obligations to God for His good providence, manifested in the election to the vacant Bishoprick, of so worthy a brother as the Rev. Dr Gadsden, whose consecration to that high trust is expected soon to take place.

Another event it becomes me here to notice, and I do it with deep grief,—the death of the Rev. Joseph H. Saunders, Rector of Christ Church, Pensacola. This beloved and lamented Presbyter, although at the time of his death not a member of our diocese, was one of us by birth, education and affection. We mourn his loss as one of our holiest and most honored sons. Blest with talents of the first order, and with attainments seldom surpassed by one of his age, he had given himself to the Ministry of Jesus, in a spirit of self-sacrifice worthy of all imitation. At different times, and with various degrees of success, he had been a teacher of youth; but his peculiar sphere lay in his office as a Parish Priest. Here he was emphatically *at home;* always "a bright and shining light." I knew him well, and often had reason to thank God for his aid in counsel, and his encouragement and co-operation under the trials of my Episcopate. I have yearly passed over the field of his early missionary labors; but never have done so without being struck with admiration at the many bright and substantial proofs of his eminent devotedness and ability in the cause of his Divine Master. I have marked the expressions of heartfelt grief from his bereaved and suffering congregation, and seldom have observed such strong and unanimous testimony to ministerial faithfulness unto death. In his early removal to a better state, the American Church has lost one of her purest hearts, her soundest judgments, and most vigorous minds; the infant Church in Florida, her best counsellor, and her most active and efficient guide; and we, beloved, a dear friend and brother. Let us emulate his example; follow him in his prayers and fastings and self-denying labors; that we may be prepared for the death he died; and the life he now lives with Christ!

By rest and a mild climate, I so far recovered my health as to be able, on the 25th of March, to officiate, by request of the Standing Committee of Georgia, in Christ Church, Savannah, consecrating that Church to the worship of Almighty God, preaching on the occasion, and in the evening confirming *twenty* persons. I was not a little gratified in having the presence and assistance of my Rt. Rev. brother the indefatigable Bishop of Illinois, who, in his apostolic labors for the destitute West, is making, I am most happy to say, a successful appeal to the Southern Churches in behalf of Jubilee College. Here also I had the pleasure of meeting a number of Clergy from Georgia and South Carolina, with whom I took sweet counsel, and from whom I parted with feelings of the sincerest respect and affection; convinced that a little more intercourse and conciliation among those who nominally differ in the Church, would go far to the removing of every bar to our being "of one heart and one mind."

The newly consecrated Church in this city is a fine specimen of the Ionic order of architecture; well adapted to the purposes for which it was erected, adorning the beautiful town in which it is situated, and doing credit to the liberality of a congregation every way distin-

guished for its zeal in the cause of the Church of Christ.

While in this city, the Rev. John Fielding, a clergyman of high standing in the Roman Obedience, made application to me for admission into the Ministry of the Protestant Episcopal Church; and presenting testimonials according to the Canon providing for such cases, was admitted to the required probation.

On my arrival in this Parish, I was much grieved to find the rumors relative to the declining health of the Rector, our Rev. brother Wiley, too well justified. I found him sinking rapidly to the grave, under circumstances calculated to awaken the keenest anxiety for a large and helpless family, soon to be bereaved of their chief earthly guide and support; but I found him "steadfast in faith and joyful through hope," resting, with unshaken confidence, upon the promised help and mercy of God through Christ. A recent letter from this beloved brother, written with a failing hand, has in it the following passage: "It would give me unfeigned pleasure to meet my brethren once more, but as this may not be, I trust they will remember me in their prayers, and that we may all be found of the 'faithful unto death,' and receive the 'crown of life.'"

Brethren of the Convention:

In the present position of our affairs, I feel a peculiar solicitude on the subject of making some better provision for Theological Education in the diocese. The last Convention resolved to take measures for the accomplishment of this object, but failed from a mistaken reliance upon another source than the means with which God has blessed ourselves. From this failure, and the probable diversion of the buildings of the Episcopal School to another use, I fear, the effort to increase, in proportion to our increasing wants, the number of our clergy, may be considered as given up. The prevalence of such a notion I should greatly deprecate; and to do what lies in my power to prevent it, I avail myself of this occasion to submit a few considerations, as an appendix to my Address.

That the want of the ministrations of the Gospel in our Diocese, for the last ten years, has increased far more rapidly than the number of our Clergy, is a fact well known to you all. And that this deficiency can be adequately met, only by training young men for the ministry, among ourselves, is a truth no less manifest. The question is, what shall be done in the case? How are young men, in sufficient numbers, to be *found*, and then trained to serve at the altar of God?

First, what shall be done to ensure a sufficient and permanent supply of young men rightly disposed to the holy ministry? In the answer to this question, I do not hesitate to affirm, the whole subject of *Christian* or *Baptismal Education* is involved. To ensure to the Church, the needed number of candidates for the ministry, there must be a revival, in each Episcopal family, of the *ancient*, the *Gospel discipline*, of baptized children. Until this be effected, the God of the covenant will leave his people in scarceness. But to effect it, you, my brethren of the clergy, must summon your best energies to the cause. The parochial clergy alone can root out the fatal errors now prevailing in the congregations, and give them the true light on this awful subject—of bringing up their children in the nurture and admonition of the Lord. The pastor of each flock alone is able to bring back the wandering sheep, and feed the lambs with the food from heaven. But each pastor, by the help of God, may do it; and he will be made to answer for his failure to do it. I call upon you then, dear brethren; I charge you in the name of Christ, to renew your efforts in this behalf; to enforce with all zeal and authority, the parental and sponsorial obligations; to teach parents that their children have a *right* to their agency in bringing them into the profession of the blessings of the covenant of redemption by Christ; that these children, the moment they are baptized, are *members of the Church* of the living God—members in the fullest sense—members equally with themselves. That these children, the moment they come to a knowledge and understanding of their duty, are as much bound by the obligations of the Christian covenant, as the most advanced disciple of Christ. Teach them that the promise of the Holy Spirit is as full, as free, and as certain, to efforts for the renewal and sanctification of their children, as of themselves. Show them their obligation to make these efforts—and to make them in conformity with the teaching of the Church;—how, instead of wandering after new modes of instruction, or setting up a standard of their own, they are bound to follow the Catechism and Liturgy; to be thankful to Almighty God, that, in his wise providence, they are blest with such sure and effectual guides. Point out and enforce their duty to give *personal* attention to these things: Not to be content themselves with passing their children over to a Sunday school, however good and necessary in its place—but to instruct them with their own lips—warm and mould their young hearts by their own prayers and affectionate counsels. Place before them the nature, the *reality* of the baptismal vow; and its solemn relation to the whole training and meetness of their children for duty here and for happiness in heaven. Do this, my dear brethren, faithfully and perseveringly—watching with prayerful solicitude those early developments of heart and mind which point to the sacred office; and we cannot doubt, that God, who giveth the increase, will by his Spirit so incline the hearts of our youth, as that we shall never want candidates ready to serve at his altar.

In aid of your efforts to restore the primitive discipline, I would recommend to your careful perusal, and general circulation among your people, the JOURNAL OF EDUCATION, published by the Episcopal Sunday School Union, from their Press in New York. This periodical, edited by two of our most practical Clergy, is in all respects worthy of the Church—setting forth in a distinct and forcible manner, the great outlines of ministerial and parental duty in regard to the *baptismal education* of baptized children; and scrupulously avoiding all mere speculative questions calculated to distract the mind and lead it off from the great *point of duty* to be attained.

While such efforts will doubtless ensure, in the end, a sufficient number of candidates for the ministry, the establishment of some increased means of Theological instruction, will of itself tend to a supply of our present necessities in the case. The existence of such means will not only fix the resolutions of many of our pious young men to enter the ministry, who now hesitate perhaps from want or pecuniary ability to make the required preparation; but it will also secure to our Diocese some of the most valuable candidates from our Northern States, who are compelled to leave, to escape the rigors of a Northern climate.

But the second question arises, How are these increased means of Theological education to be provided?

In the Episcopal School buildings for the last two years, accommodations and support have been furnished, for the Theological training of the only persons who, in that time, have been or are likely to be raised to the Deaconship. Here they were provided with rooms, board, use of books, and suitable aid and direction in study; and here they were enabled to maintain themselves by uniting in the instruction of a small school, in the management of which they gave full satisfaction. These means of aid to others, in the absence of a better system of Theological instruction, I pray may be continued; but of these means your Bishop is to be wholly deprived, if, in the disposal of the Episcopal School property, no other provision is made. It is to this fact, mainly, that I would now direct the attention of the Convention. You may say, perhaps, that this would be a small provision for our candidates:—but it would be something—it would put into the hands of your Bishop some means of supplying the ministry, till the Diocese could provide greater. Besides, he has a right to speak and to be heard in this matter. The destitute congregations look to him for aid, and charge their failure to receive it to his account. The responsibility, therefore, which is made to rest upon him, as well as the position he occupies, should secure a proper deference to his judgment in the case. From the first year of his connexion with the Diocese, he has felt the indispensable necessity of more regard to this subject. From that period to the present, he has raised his voice and directed his efforts in its behalf. And this, by God's help, he will continue to do, till the object is effected. Or if he should not live to see his wishes, in this respect, realized—his last prayer to you, his last prayer to God for you, as a Diocese, will be, that by your more zealous and vigorous exertions in this direction, the destitute within your borders may be supplied with the bread of life. L. SILLIMAN IVES.

DIOCESE OF SOUTH CAROLINA.

Extracts from the Journal of the Proceedings of the 51st Annual Convention of the P. E. Church in South Carolina, held in Charleston, on the 12th-15th February, 1840.

February 12.

Mr. Wragg presented a preamble and resolutions, which with additions by Mr. Pringle and Dr. Fuller, were adopted as follows:

We have again met from the various parts of our Diocese in consultation for its welfare. But we see before us the solemn emblems of mourning shrouding the desk, where (at our last meeting) sat the venerable form of our much loved presiding officer. He is no longer seen there. The place, which knew him before, will know him again no more. His mild precepts and his candid and gentle reproofs, will be no more heard among us—may the recollections of them still assist us in our proceedings, and prompt us to do all that we can for the prosperity and unity of our Church. We all feel the loss we have sustained, and feel also called on, at this first meeting of our Convention after his removal from us, to express our sense of the loss we have sustained, and the love and veneration we feel for the memory of the Right Rev. NATHANIEL BOWEN, late Bishop of this Diocese. He was admirably fitted for the sacred office which he held. Dignified in manner, mild and conciliating, and zealous, and indefatigable in his exertions for the good of the Church over which he presided, he largely contributed to the extension of the doctrines of our venerable Church, throughout the State; and we trust his memory in all parts of it, will be long cherished and venerated. In accordance with the above sentiments,

Resolved, That this Convention deeply regret the loss it has sustained by the death of the late Right Rev. N. BOWEN. We bow in resignation to the will of God, and humby implore him to assist us by the inspiration of his Holy Spirit, in the choice of another to fill his place. And also to give the grace of the same spirit to his successor, to enable him to aid in the extension and influence of his blessed Gospel, not only in this diocese, but in the remotest parts of the world.

Resolved, That while in attendance on this body, we will wear the usual badge of mourning, crape on the left arm.

Resolved, That a copy of this memorial be transmitted to the family of the Bishop.

On motion of the Rev. Mr. Young, *Resolved*, that this Convention will observe to-morrow the 13th inst., as a day of fasting, humiliation and prayer, in order to implore the divine aid and blessing in the measures to be adopted for supplying the Episcopate of the diocese.

Resolved also, That when this Convention adjourn, it adjourn to meet to-morrow at half past nine o'clock.

On motion of Rev. C. Hanckel, *Resolved*, that this Convention will proceed to the election of a Bishop on Friday, the 14th inst., and earnestly request the prayers of the Church, that God may direct their choice to the glory of his name and welfare of his people.

February 13.

On motion of Mr. Petigru, *Resolved*, That it be referred to a committee of seven to inquire into the expediency of separating at this time, the Episcopal Office from connexion with any particular congregation or parish,—and whether, in case such separation shall be approved, the means of suitably providing for the maintenance of the Bishop, can be afforded by this Convention.

The Committee appointed were, besides the chair, Rev. Messrs. Hanckel and Barnwell, Messrs. James L. Petigru, C. C. Pinckney, Daniel E. Huger, and Col. Richardson.

The Rev. Dr. Gadsden, in behalf of the standing committee, presented a statement of their official acts since the last Convention.

Mr. Alsop Woodward was recommended to the Bishop for Deacons' Orders; and after the decease of our esteemed Diocesan, Mr. John B. Campbell was recommended for Deacons' Orders, to the Right Rev. Benjamin T. Onderdonk, Bishop of New-York, under the 4th section of Canon XV. of 1832.

Resolutions expressive of their sincere grief at the death of the late Bishop Bowen, were passed by the committee shortly after that event, and they have received from several of the Bishops, and from meetings of the Clergy in several places of the other dioceses, similar expressions of grief and sympathy, which have been duly published in the "Gospel Messenger."

They have received and duly recorded, as the Ecclesiastical authority of the diocese, a letter from the Right Rev. B. B. Smith, Bishop of the Protestant Episcopal Church in the State of Kentucky, addressed to our late diocesan, Dr. Bowen, notifying him of the displacement from the Ministry, according to the provisions of the 38th Canon of the General Convention, of the Rev. A. A. Willis, late a Presbyter of that diocese. Also, one from the Right Rev. Charles P. McIlvaine, Bishop of the Protestant Episcopal Church in the State of Ohio, to the same, giving a similar notice respecting the Rev. John Williamson, and Rev. Albert Bledsoe, late Presbyters of that diocese, who had been displaced from the ministry at their own request and renunciation, and for causes not affecting their moral character.

They have also received a letter from the Right Rev. Benjamin T. Onderdonk, of New York, informing them that he had rejected the application for Deacons' Orders, of Mr. James M. Fenn, a candidate for Orders in that Diocese; and a letter from the Rev. H. U. Onderdonk, informing them that he had, as provincial Bishop of the Diocese of Delaware, pronounced sentence of degradation from the ministry, upon Archibald T. K. McCallum, late a Deacon of the Diocese of Delaware, after a canonical trial and conviction.

They have also passed a preamble and resolution, expressive of their regret at the decease of one of the oldest Lay-members of the committee, the late Mr. David Alexander—and accepted the resignation of another, Mr. Joshua W. Toomer, but have not deemed it advisable, so shortly before the meeting of the Convention, to fill either of these vacancies.

They have received a letter from the Rev. Thomas C. Dupont, a Presbyter of this Diocese, informing them of his having resigned the parochial charge of the Church of the Holy Trinity, Grahamville, and of the said resignation having been accepted by the Vestry and Wardens of the same.

Deeming it also to fall within their province, under the existing circumstances of the Diocese, they requested and authorized the president of their board to make whatever arrangements should be necessary, for the religious services, preparatory to the organization of the Convention.

They have also received, and herewith submit to the Convention, a letter from the Rev. Dr. Anthon, of New York, secretary of the House of Clerical and Lay Deputies, in the General Convention, giving the Canonical notice of several matters, submitted by the General Convention at its last session, for the consideration of the "several Diocesan Conventions."

The Clerical Members of the Standing Committee, under the authority given to them by the Canons, have granted to the Rev. Edward Reed, a letter of dismission to the Diocese of Tennessee; and they have declined granting to Mr. Wilson Hall, a candidate for Orders, now a student at the General Seminary, a license to officiate as Lay-Reader in the Diocese of New York.

From the minutes.

C. E. GADSDEN, *President.*

February 14.

On motion, it was *Resolved* to proceed to the election of a Bishop.

On motion, it was *Resolved*, that immediately before the election, there should be silence kept for a little space, for the purpose of secret prayer to God, and that this interval be begun and ended by the President, with the use of one or more Collects.

This being done accordingly, two tellers were appointed to receive the Clerical votes, and two others for the Lay votes, which were deposited at the call of the Secretary.

The tellers reported the following ballot:

By the Clergy.—Rev. Dr. Gadsden 15; Rev. Prof. Elliott 12; Rev. Dr. Whittingham 1; Rev. Paul Trapier 1.

By the Laity.—Rev. Dr. Gadsden 19; Rev. Prof. Elliott 11.

Whereupon the President announced that the *Rev. Christopher Edwards Gadsden, D. D.*, Rector of St. Philip's Church, Charleston, having received a majority of the votes of both orders, was duly elected Bishop of the Diocese.

The Rev. Dr. Gadsden tendered his acknowledgments to the Convention: stated that so grave a subject required consideration and prayer; invited the Clergy to meet him after the adjournment to-day of the Convention, and added, that his reply must be delayed till to-morrow.

COMMUNICATIONS.

For the Churchman.

JUSTIFICATION BY FAITH.

Mr. Editor,—In a late number of your paper, I made a few extracts from one of your cotemporaries, for the purpose of showing that some men were in truth Universalists in principle, however they might be disposed to repudiate the title, and appear as conservators of the faith of the Church. I shall now expose the inconsistency of certain "brethren," who in the simplicity and sincerity of their hearts would persuade us, that because we are not "*Solifidians*," we therefore hold to the scholastic doctrine of an inherent [meritorious] righteousness.

The Assistant Bishop of Virginia, in a note to the sermon delivered before the professors and students of the Seminary in Alexandria,* speaks in the highest terms of "Bishop Burnet on the Articles," and warmly recommends the work to the study of those for whom he writes. This sermon was published entire in the Southern Churchman, and in part in the Episcopal Recorder, and duly praised without qualification in both. The same papers republished a very large portion of the Solifidian charge of the Bishop of Ohio;† and while the mail bags were *laden* with the ponderous document, "notes and comments" did not fail to remind the unlearned and unstable of what was peculiarly "clear and discriminating." Now, Sir, the Assistant Bishop of Virginia takes occasion to refer in his sermon of 1840, (as, if I mistake not, he had done in his sermon before the General Convention in 1838,) to the doctrine of Justification by Faith as the "Article (to use Luther's often quoted phrase) of a standing or a falling Church." But what says high authority—even Bishop Burnet, in relation to this doctrine? Let us weigh his words.

"Faith," he observes, "in the New Testament stands generally for the complex of Christianity, in opposition to the law, which stands as generally for the complex of the whole Mosaical dispensation." "By *faith only*, is not to be meant faith *as it is separated from the other evangelical graces and virtues*; but faith as it is opposite to the rites of the Mosaical law; for that was the great question that gave occasion to St. Paul's writing so fully upon this head; since many Judaizing Christians, as they acknowledged Christ to be the true Messias, so they thought that the Law of Moses was still to retain its force. In opposition to whom St. Paul says, that we are justified by faith without the works of the law. (Rom. iii. 28.) It is plain that he means the Mosaical Dispensation, for he had divided all mankind into those who were in the law, and those who were without the law; that is, into Jews and Gentiles. (Gal. ii. 16, Rom. ii. 12.) Nor had St. Paul any occasion to treat of any other in those epistles, or to enter into nice abstractions which became not one that was to instruct the world in order to their salvation; those metaphysical notions are not easily apprehended by plain men not accustomed to such subtilities, and are of very little value when they are more critically distinguished. Yet when it seems some of those expressions were wrested to an ill sense and use, St. James treats of the same matter, but with this great difference, that though he says expressly that "a man is justified by works, and not by faith only, (ii. 24,) yet he does not say *by the works of the law*; so that he does not at all contradict St. Paul; the works that he mentions not being the circumcision or ritual observances of Abraham, but his offering up his son Isaac, which St. Paul had reckoned a part of the faith of Abraham. This shows that he did not intend to contradict the doctrine delivered by St. Paul, but only to give a true notion of the faith that justifies, that is not a bare believing such as devils are capable of, but such a believing *as exerted itself in good works*." "The Reformers began, as they ought to have done, at the laying down this as the foundation of all Christianity and of all our hopes, that we were reconciled to God merely through his mercy by the redemption purchased by Jesus Christ; and that a firm believing the Gospel and a claiming to the death of Christ as the great propitiation for our sins, *according to the terms on which it is offered us in the Gospel*, was that which united us to Christ, that gave us an interest in his death, and thereby justified us. If in the management of this controversy there was not so critical a judgment made of the scope and several passages of St. Paul's epistles, and if the dispute became afterwards too abstracted and metaphysical, *that* was the effect of the infelicity of that time, and was the natural consequence of much disputing; therefore" "we do not now stand to all the arguments and to all the citations and illustrations used by them." "The approbation given here [in the eleventh Article] to the homily, [on Justification, or the Salvation of Man,] is only an approbation of the doctrine asserted and proved in it; which ought not to be carried to every particular of the proofs or explanations that are in it. To be *justified*, and to be *accounted righteous*, stand for one and the same thing in the article; and both import our being delivered from the guilt of sin, and entitled to the favor of God. These differ from God's intending from all eternity to save us, as much as a decree differs from the execution of it. A man is then only justified when he is freed from wrath, and is at peace with God; and though this is freely offered to us in the Gospel through Jesus Christ, yet *it is applied to none but to such as come within those qualifications and conditions set before us in the Gospel*." "God pardons sin, (Bishop Burnet continues,) and receives us into favor, only through the death of Christ," but it is "*evident* that it is not offered to us absolutely, and without conditions and limitations. These conditions are repentance, with which "remission of sins" is often joined, and faith; *but* a faith that worketh by love, that purifies the heart, and that keeps the commandments of God; such a faith as shows itself to be alive by good works, by acts of charity and every act of obedience, by which we demonstrate that we truly and firmly believe the divine authority of our Saviour and his doctrine. Such a faith as this justifies, but not as it is a work or meritorious action, that of its own nature puts us in the favor of God and makes us truly just; but as it is the *condition* upon which the mercy of God is offered to us by Jesus Christ." "Our faith, which *includes* our *hope*, our *love*, our *repentance*, and our *obedience*, is the condition that makes us capable of receiving the benefits of this redemption and free grace." "In strictness of words, we are not justified till the final sentence is pronounced: till, upon our death, we are solemnly acquitted* of our sins, and admitted into the presence of God; this being that which is opposite to condemnation.—Yet as a man who is in that state that must end in condemnation, is said to be condemned already, and the wrath of God is said to abide upon him, though he be not yet adjudged to it; *so, on the contrary, a man in that state which must end in the full enjoyment of God, is said now to be justified and to be at peace with God; because he not only has the promises of that state now belonging to him* WHEN HE DOES PERFORM THE CONDITIONS REQUIRED IN THEM, *but is likewise receiving daily marks of God's favor, the protection of his providence, the ministry of angels, and the inward assistances of his grace.* This is a doctrine full of comfort," "but we are by no means to think, that our *certain persuasion* of Christ's having died for us *in particular*, or the *certainty* of our salvation through him is an act of saving faith, much less that we are justified by it. Many things have been *too crudely* said upon this subject, which have given the enemies of the reformation *great advantages*, and have furnished them with much matter of reproach. We ought to believe firmly that Christ died for all penitent and converted sinners; and when we feel these characters in ourselves, we may thence justly infer, that he died for us, and that we are of the number of those who shall be saved through Him. But, yet, if we may *fall*† from this state in which we do now feel ourselves, we may and must likewise forfeit those hopes; and therefore we must work out our salvation with fear and trembling." (Exposition of the eleventh Article.)

Thus far Bishop Burnet; who, I may be allowed to add in conclusion, has been apparently followed by Bishop Ravenscroft, a divine that for years in Virginia and North Carolina, was looked up to as pre-eminently sound, spiritual and evangelical. After mentioning some of the senses in which the word *faith* is used in Scripture, (Works, II. 40, 41,) Bishop R. says, "Another and much more usual signification of the word is, to denote the whole Gospel of Christ, in opposition to the ritual works of the law given by Moses; to distinguish the Christian from the Jewish religion." "A great number of the priests were obedient to the faith," that is, embraced the Gospel. Again, "a man is justified by faith without the deeds of the law;" that is, by the conditions of the Gospel. We are indeed justified by faith only —by faith in Jesus Christ as the propitiation and atonement for the sins of the whole world. By this faith, however, *we are not to understand a mere confident reliance on the merits of Christ*, to do that for us which he expressly requires we should do for ourselves, through his grace enabling us; but a thankful reception of him as revealed in the Gospel, with a faithful observance of the commands and example he hath left us." In the Bishop's sermon on the "Jailer's question to St. Paul," p. 127—132, he shows that believing in the Lord Jesus Christ, "includes faith, obedience and perseverance," that "faith and obedience are inseparable in any just estimate of spiritual condition," and that obedience comprehends an open confession of the Saviour, repentance for and cessation from sin, and the commemoration of Christ's death by partaking of the sacrament of his supper. Let the Solifidians read the whole of this excellent sermon, and determine for themselves how far they are countenanced by one of the burning and shining lights of the American Church.*

MELANCTHON.

* The Discourse was editorially reviewed in the "Churchman" in April last.

† *The Christian Intelligencer*, a thorough Calvinistic paper, ditto.

* The use of this word is unfortunate. The Bishop of Ohio sets out in his charge with defining terms; but when he adopts "acquittal" as an equivalent for "being accounted righteous," he is far from "discriminating." A guilty man may be pardoned, and henceforth treated as innocent or righteous. But if impartially tried, he cannot be acquitted. Pardon and acquittal should never be confounded. More of this in my next.

† This language is not easily reconciled with that of Dr. Alexander, of Princeton, whose sentiments on the subject of "final perseverance" are endorsed by professedly "Universal Redemptionists."

* The author of the "Pastor's Testimony," when disposed to corroborate his views on the subject of confirmation, refers to Bishop Burnet, Bishop Ravenscroft, and others, as "distinguished prelates." The second he styles the giant-minded Ravenscroft, who *too soon* followed into the eternal world his friend, [the eminent and highly talented Bishop Hobart,] to whose pen we are indebted for the preceding quotations." (P. 28.) This author, however, in his ninth lecture, calls our attention to the jailer's question, and St. Paul's reply, and says that "the *only* condition required is, that we have confidence in and venture upon" God's promise, such as was made to Abraham and the jailer. As it regards the jailer, nevertheless, "Melancthon," for one, cannot but prefer the exposition of the giant-minded prelate; and for satisfaction in relation to Abraham, he thinks it necessary to quote only two passages from inspired writings. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, OBEYED." "Seest thou how faith wrought with his works, and by works was faith made perfect?" (Heb. xi. 8, and James ii. 22.) *Quere*,—Do any persons in modern days subscribe to the sentiment contained in the "Table talk" of Luther, the great authority of Solifidians, viz., that St. James' was a mere *epistle of straw?*

THE CHURCHMAN.

SATURDAY, JULY 4, 1840.

PRIVATE JUDGMENT AND INFALLIBILITY.

For the Churchman.

Mr. Editor,—Casually looking over an old Churchman, (Nov. 29, 1834,) I discovered this remarkable paragraph in the editorial column: "True, the Church has authority," &c., but the article immediately adds, that "it is not lawful for the Church to ordain any thing that is contrary to God's word written." The question then occurs, who is to decide whether the Church has exercised authority lawfully? Whether her decisions touching things necessary to salvation are with or against the written word of God? *We say, private judgment, or that every individual must determine for himself.* Our author, with the Romanist, says, "The only answer to be given is, the Church herself."

Now, Mr. Editor, the question I take the liberty of asking, is, whether you have not recently essentially changed your opinion on the subject of the authority of the Church? I am sure, that the true catholic doctrine you have developed in some late numbers of the Churchman, is materially at variance with the doctrine of the above paragraph—that every individual must determine for himself whether the Church has exercised authority lawfully or not. If this is true, then it follows inevitably that Scripture, as interpreted by private judgment, is the *ultimate tribunal*, to which Scripture, as interpreted by primitive antiquity, is to be referred. But, sir, you mistake the ground of the Romanist—with him, the Romish Church only, a part of the Catholic Church, is infallible—with him, the Romish Church and the Catholic Church, are the same thing. Therefore the author to whom you refer does not say *with the Romanist*, that the Church is infallible in matters of faith—for by the Church, he meant the Church universal—the Church, whose voice is heard by means of primitive antiquity—semper, ab omnibus et ubique. But to return to my question—is not the sentiment of the above paragraph at variance with your present sentiments?

With respect,

AN INQUIRER.

REPLY.—To the question, "Whether we have not recently essentially changed our opinion" on the subjects above indicated, we reply in the negative. On the former occasion we were vindicating the right of private judgment in opposition to the claim of infallibility for the Church; on later occasions we have opposed the abuse of private judgment in opposition to the authority of the Church. The difference will be the more apparent from a brief development of the grounds of belief.

As man is endowed with reason, it is his duty, in regard to a professed revelation from God, to inquire whether there be any thing in it *contrary* to reason. If there be, he may know that the alleged revelation is not divine. If a second revelation is proposed to him, it is equally his duty to inquire whether it contain aught contrary to the former revelation. The Jews of Berea are said to have been "more noble" and ingenuous than those of Thessalonica, because, when they heard the declarations of the Apostles, they "searched the Scriptures daily whether these things were so." No new revelation from God could contradict a former; and therefore if the New Testament had contradicted the old, the Bereans would have been justified in rejecting it. But as both were from God, both were in harmony; and the Bereans proved their candor and honesty by yielding to the force of evidence, and acknowledging the divine origin of the new revelation. In like manner, the Scriptures of the Old and New Testaments are the test by which Christians may try the spirits professing to be infallible, and determine whether they be of God.

The foundation of Christianity are the miraculous facts by which it is attested: and particularly the resurrection of Jesus from the dead; which sets the seal of truth to all his words and promises. In proof of the resurrection and the kindred facts, we appeal to the unbroken testimony of the Church, and particularly the Church of the first century, including the apostles and evangelists, who were contemporary with the events which they attest. But while we acknowledge *the certainty of the testimony*, we deny *the infallibility of the witnesses*; for if the Church, either now or in the time of the apostles, were infallible, her own word would suffice for our instruction and guidance, and she need not have referred to the resurrection and ascension, and to the miraculous effusion of the Holy Ghost on the day of Pentecost, in proof of the veracity and divinity of our Lord. But the testimony of fallible witnesses, however veracious, numerous or competent they may be, is a legitimate subject of human investigation; and therefore the reality of the facts which the Church testifies, is a point that every individual must, if he has ever been so unfortunate as to doubt, determine for himself; in the same way as one who has never left the United States, must determine for himself, if he has ever doubted, whether there be such places as Liverpool and London. Let him determine, however, as he may, the truth will remain the same.

Our Lord promised that he would send the HOLY SPIRIT from the Father to lead the minds of his disciples into all necessary truth; that he would be ever present with his Church, and that the gates of hell should never prevail against it. The Church, therefore, is the depository of divine truth; and whatever truth the Church has always and everywhere attested, we believe to be of God. On this ground, we receive the HOLY SCRIPTURES as divinely inspired, and as containing all things necessary to salvation; because we have the universal and uninterrupted testimony of the Church to the fact that they were written under the guidance of the infallible spirit, and were consulted even in the first and purest age of the Church for direction of life and edification in doctrine. Here again we defer to the Church as the witness and not the infallible author of our faith. The testimony of the Church is a legitimate subject of human investigation; and therefore men must determine for themselves whether they will or will not accept it. Let them determine, however, as they may, the truth will remain the same.

Again, we find that certain doctrines and facts have been received by apostolic fathers, have been promulged by General Councils, confirmed by Catholic consent, and incorporated into the creeds, confessions and liturgies of all particular Churches. Here the Church gives us another independent branch of testimony, collateral with the Scriptures, and professedly expository of them. What are we to do with it? If in aught it contradicted the Scriptures, which are the prior testimony, the case would be plain; and we should have nothing to do but to reject it. But since we find it to be professedly explanatory of Scripture, we defer to it as reasonably confirmatory of its meaning. The Catholic doctrines thus doubly attested we hold to be truth and divine knowledge; fixed and settled faith; the very doctrine of Holy Scriptures truly expressed. In all this, however, we defer to the Church simply as a perpetual witness to the truth; and rely on the veracity of her testimony, and not on the infallibility of her word.

But suppose we go farther and accept the decisions of the Catholic Church from reliance on her authority, and not on her testimony. Do we, therefore, maintain the infallibility of the Church and deny the right of private judgment to examine Catholic doctrine and determine for itself whether it be agreeable to the written word of God? On the contrary, it is in the recognition of the right and duty of private judgment that we found the authority of the Church; for "our doctrine," says Mr. Palmer, speaking of the Church of England, "supposes that the approbation of the Church dispersed, gives to the decrees of any council a final and irrefragable authority."* The decrees themselves were originally made and confirmed in the exercise of private judgment in the consultation of the word of God, and supplication for the guidance of His Spirit. If the Church were infallible, she would neither use means in arriving at her decisions, nor refer us to the word of God as their ground; the gracious promise that she should never fail from the truth once delivered to her custody would be useless, because such failure would be an absolute impossibility; and the examination of the Scriptures, after her decrees were promulged, would be needless and impious, since it is no better than folly and impiety for finite and fallible creatures to pry into the grounds and reasons of infallible decisions. Since, therefore, the promise of indefectibility is given to fallible creatures and presumes on their part the use of means, it is as much the privilege and (under certain circumstances) the duty of private Christians to examine Catholic doctrines and determine for themselves their lawfulness by the scriptural standard, as it is to inquire whether the Scriptures themselves be or be not from God. Let individuals, however, determine as they will, the truth remains the same. The dictates of universal reason are immutably true, though private men may deny them; Christianity is true, though private men are infidels; and the decrees of the Church Catholic are true, though private men are heretics.

On the occasion to which our correspondent refers we were vindicating, as we have said, the right of private judgment in opposition to the infallibility of the Church, which totally subverts and destroys it. We advocated the authority of the Church; we advocated the indefectibility of the Church Catholic, (in consequence of the Saviour's promise,) from the truth once delivered; we advocated what some have called a dependent infallibility which guarantees the supremacy of the Scriptures, and allows to individuals, for their own satisfaction, the right of appeal to them. The point at which we stuck was that of the absolute infallibility of the Church; and at this point we stick still. For place such an infallibility where you may, in a Pope, a General Council, or in the collective Church, and it will be found to be out of place. The Supreme Being is, by the excellence of his nature, infallible; and we claim no higher honor for his Church, and need none more sufficient, than that of being the Witness, Guardian, and Expounder of the truth which he has revealed. What Dean (or rather Bishop) Hickes says of the Pope's infallibility, may at least suggest a wholesome caution against lodging the like claim in any portion of the Church. "It must be resolved," he says, "into the enthusiastical principle of immediate inspiration, which according to the doctrine I have now preached, neither he nor any other Bishop or Presbyter of the Church hath warrant from the Scriptures to pray for or expect. I say it is a most dangerous and fanatical pretension, which is so far from having any ground in Scripture, that it makes it a most imperfect and useless Rule of Faith, destroys the certainty of the *Christian belief*, which was fixed above sixteen hundred years ago, and instead of being a means of ending controversies, as the Papists pretend, it introduces everlasting scepticism into all the parts of divinity, by making truth and falsehood, good and evil, light and darkness, sweet and bitter; nay, what shall I say? by making right and wrong, God and Belial, Christ and Antichrist, depend upon the breath of a single man." And what he adds in reference to the enthusiasts of his day, may also, we believe, be applied to any body of men who profess themselves infallible: "I deny not, but that God is free to send prophets when he pleases, and that he may do so when the exigencies of the Church require it; but then whensoever he sends them, he will, as he hath always done, send them with the power of working signs and wonders; and whensoever they shall come, we shall have a right *to try them by the Scriptures*, as a TEST."

In later numbers of our paper we have had occasion to insist strongly on the authority of the Church, and we have urged the promise of our Lord to be ever with her as a proof that the doctrines in which the Church Catholic has always consented, and does now consent, are the genuine truths of the word of GOD. In these cases, our aim has been to check the wanton exercise of private judgment, without subverting the right; to show that Scripture, as interpreted by Catholic tradition, is a safe, reasonable and satisfactory rule for private Christians, without, however, urging them to believe any doctrine simply because the Church declares it, but because the Church, being the appointed vehicle for transmitting the knowledge of God, may be reasonably and firmly believed to deliver her faith on scriptural grounds. In short, we have taken the ground that Catholic doctrine is a test of private character no less than Christianity; that the consentient tradition of the Church Catholic in behalf of certain doctrines, is a *mark* or *criterion* by which men may know them to be truly scriptural; that these doctrines may consequently be exhibited to ordinary minds who have neither time nor capacity for profound investigation, with the like satisfactory and convincing evidences with Christianity itself; and that among those who set about deep inquiries, with competent opportunities and capacities, the rejection of Catholicism and the adoption of heresy, is no less a proof of the want of candor and honesty, than is the rejection of Christianity and the adoption of Infidelity.

The unqualified surrender of private judgment to the authority of the Church, as if infallible, was the error of a past age; the vain exaltation of private judgment as if the authority of the Church—the authority of a parent, not of an autocrat—were not a divinely constituted guidance, has been the error of more recent times. It has been the glory of the Church to which we belong to point out the orbits in which both harmoniously revolve; to maintain the rights of the individual members without derogating from the dignity of the whole body. The

* Treatise on the Church, vol. ii. p. 154.

Imperfect in original

path marked out for us by the Church, we have aimed to tread; regarding the HOLY SCRIPTURES as the ultimate resolution of the Church's faith; and conceding to individuals a natural right to their *fugitive opinions*, while we vindicate for the Church of the living GOD her claim to *immutable* TRUTH. And as expressive of the wisdom with which the Church from which we are derived, chose her position at the eventful era of the Reformation, no less than of the temper in which we humbly desire to set forth her principles, we shall venture to accommodate to the present purpose the words with which the modern Aristotle introduces the system that has revolutionized science and philosophy, and led to the heights of modern civilization and improvement. "Influenced," says Lord Bacon, "by the eternal love of TRUTH, and relying on the divine assistance, we have fortified our mind against the tyranny, the marshalled and innumerable forces, the inward hesitations and scruples, the clouds and darkness, the ubiquitous and flitting fancies of OPINION; that we may point out both to our contemporaries and to posterity, *the sure and trusty marks of truth.* Many who have preceded us have proclaimed their infallibility in the truth which they have delivered, and required the people to believe *their* words as the oracles of God. We, diligently and constantly studying the WORD of GOD, steadfastly abide in those doctrines in which the light of Scripture and the rays reflected from it by consentient tradition unite; whence it is that we rely but little on the excellence of private genius. And the humility which we show in the search, the same would we observe in the delivery of truth. For neither by the shouts of victory, nor by the claim of antiquity, nor by any usurpation of authority, nor any veil of obscurity, would we claim for our principles a credit which they do not deserve. These arts we leave to those who desire to shed light on their own names and not on the minds of their fellow men. We aim neither to bind the free and honest judgments of men by violence, nor to entrap them by subtlety; but seek to bring them to the principles and bonds of ETERNAL TRUTH, that they may see what divine knowledge they possess, what they may prove, and wherein their unity consists. For ourselves, if we have in aught believed amiss, if we have ever yielded to sleep or negligence, if we have faltered in the way or at any time stopped short of the mark, we have, nevertheless, the satisfaction of having exhibited a RULE by which our own errors may be marked and set apart before all that we have done is condemned; so that they who come after us may safely proceed in the way which we have trod, and continue our labors after we shall have been gathered to our fathers."†

† Nos certe aeterno veritatis amore devicti, * * et divino auxilio freti et innixi, mentem nostram et contra opinionum violentias et quasi instructas acies, et contra proprias et internas haesitationes et scrupulos, et contra rerum caligines et nubes, et undequaque volantes phantasias, sustinuimus; ut tandem magis fida et secura indicia, viventibus et posteris comparare possemus. Qua in re si quid profecerimus, non alia sane ratio nobis viam aperuit, quam vera et legitima spiritus humani humiliatio. Omnes enim ante nos, qui ad artes inveniendas se applicuerunt, conjectis paulisper in res et exempla et experientiam oculis, statim, quasi inventio nil aliud esset quam quaedam excogitatio, spiritus proprios, ut sibi oracula exhiberent, quodammodo invocarunt. Nos vero inter res caste et perpetuo versantes, intellectum longius a rebus non abstrahimus, quam ut rerum imagines et radii (ut in sensu fit) coire possint; unde fit, ut ingenii viribus et excellentiae non multum relinquatur: Atque quam in inveniendo adhibemus humilitatem, eandem et in docendo sequuti sumus. Neque enim aut confutationum triumphis, aut antiquitatis advocationibus, aut authoritatis usurpatione quadam, aut etiam obscuritatis velo, aliquam his nostris inventis majestatem imponere aut conciliare conamur; qualia reperire non difficile esset ei, qui nomini suo, non animis aliorum lumen affundere conaretur. Non (inquam) ullam aut vim aut insidias hominum judiciis fecimus aut paramus; verum eos ad res ipsas et rerum foedera adducimus; ut ipsi videant, quid habeant, quid arguant, quid addant, atque in commune conferant. Nos autem si qua in re vel male credidimus, vel obdormivimus et minus attendimus, vel defecimus in via et inquisitionem abrupimus; nihilominus iis modis, res nudas et apertas exhibemus, ut errores nostri, antequam scientiae massam altius inficiant, notari et separari possint; atque etiam ut facilis et expedita sit laborum nostrorum continuatio.—*De Augment. Scien. Praefa.*

GENERAL THEOLOGICAL SEMINARY.—The commencement of this institution was celebrated on the day appointed. There were present the Rt. Rev. Bishops H. U. Onderdonk, B. T. Onderdonk, Ives, Doane, and Delancey. The Address to the students was delivered by the Rt. Rev. Bishop Ives. The performances of the students were well sustained, and considered more than usually creditable to the Institution.

THE LITERALIST.—This is the title of a periodical publication, issued semi-monthly, and consisting of essays, sermons, and discourses on topics relating to the second advent of our Lord, his personal reign on earth, the millenium, &c. It is a reprint of English works, and chiefly or exclusively of clergymen of the Church of England. The authors of the series thus far, are the Rev. J. W. Brooks, Rev. Hugh McNeale, Rev. Henry Woodward, and the Hon. Gerard T. Noel. The magazine is published by Mr. Orrin Rogers, 67 South Second-street, Philadelphia; and Wm. Jackson, 102 Broadway, New York.

On Saturday, June 27, in St. Peter's Church, Perth-Amboy, the Right Rev. the Bishop of New Jersey admitted to the Holy Order of Deacons, Andrew Bell Paterson, an alumnus of the General Theological Seminary. Morning Prayer was offered by the Rev. John D. Ogilby, Professor of Languages in Rutgers College. The candidate was presented by the Rev. Edmund D. Barry, D. D.; and the Holy Communion administered by the Bishop. There were present besides the above of the Clergy, Rev. Messrs. Chapman, Moore, Davies, and Stubbs, of the Diocese of New Jersey; and the Rev. C. H. Halsey of the Diocese of New York.

KENTUCKY CONVENTION.

The following statement has been sent to us by a presbyter of the diocese of Kentucky, whose name we shall feel at liberty to give in case the facts are denied:

"The Convention of the Episcopal Church in Kentucky, at their recent meeting in Louisville, passed several resolutions respecting the Theological Seminary.

Among others, they *recommend* to the Trustees, to permit Bishop Smith to reside at the Seminary, free of all expense.

They also recommend, that as the services of not more than one Theological Professor are required for the present small number of students, (there being at present but *one Theological* student,) "*all the Chairs* be placed *under Bishop Smith.*"

Connected with these recommendations, the Convention passed a resolution expressing "their confidence in Professor Winthrop's ability," and "cordially acknowledging his past services."

The new Board of Trustees met at Lexington, Ky., on Thursday afternoon, the 18th of June; present, the Rt. Rev. B. B. Smith, Rev. John Ward, and Messrs. William Jucho and Alfred Warner.

The Trustees have deferred acting for the present on the above recommendations of the Convention.

Should they finally accede to these recommendations, the buildings of the Theological Seminary will continue to be occupied by Bishop Smith and his female boarding school.

The Standing Committee are the same as last year, except that the Rev. F. B. Nash has been elected in place of the Rev. Edward Winthrop."

TENNESSEE.—We have received the journal of the late convention, and shall give extracts from it in our next.

CLERICAL CHANGE.

The Rev. Joel Clap has relinquished the rectorship of Christ Church, Gardiner, Maine, and removed to St. James' Church, Woodstock, Vermont. Communications addressed to the Convention of the Protestant Episcopal Church in Maine, should be directed to the Rev. Frederick Freeman, Secretary at Bangor.

REV. ALEXANDER H. CROSBY.—We take much pleasure in inserting the following article. Such testimonials as it records are honorable to those who give as well as those who receive them.

To the Editor of the Churchman.

Rev. and dear sir,—Your excellent paper has already contained a notice of the Rev. A. H. Crosby, who, more than a year since, was called to the reward of his labors. I have no intention to write another, but simply to ask the favor of an insertion in your columns of the following inscriptions, the first of which, furnished by a Presbyter of your city, has been carved on a tablet and erected in St. John's Church, Yonkers, by the vestry of said church. The other was prepared by a friend, for the stone which is to mark his resting-place in a land of strangers.

They do no more than justice to the memory of one of the most single-hearted and honest men the writer has ever known—one who went straight forward to his duty as if he felt the gaze of the Omniscient, and was willing to leave results with him. The church in Westchester county will long mourn his loss—more especially the flock for whom he spent himself; while the friend who writes these lines will ever think upon his unobtrusive virtues, and find comfort in the hope of meeting him again, when "death and hell are cast into the lake of fire." C. R.

TO THE MEMORY OF
THE REV. ALEXANDER H. CROSBY, A. M.,
10 years Rector of this Church,
Who died at the Island of St. Croix,
January 4, 1839, aged 35 years.
IN THE GENERAL THEOLOGICAL SEMINARY,
The Piety, Virtues and Talents
were nurtured,
Which fitted him for the
Christian Ministry.
Sincerity of character, kindness of heart, and purity
of life, united with
Steady zeal, correct principles, patient labor, and
true devotedness to God, edified the Church,
won for him the hearts of his flock,
and were honored by his Divine
Master with abundant fruits
in all things.
He was an example and a pattern for the people to
follow, and with this testimony he
has entered into his rest,
"A Beloved Brother and Faithful Minister in the
Lord."
The Flock
For whose sakes he gladly spent himself, have
erected this Tablet to attest their sense of his
excellence, and their grief for his loss.

THE GRAVE
OF
THE REV. ALEXANDER H. CROSBY, A. M.,
Who died January 4, 1839,
Æt. 35.

He came to this Island to recruit his wasted strength, and to prepare himself for renewed exertion in the service of his Master.

But graciously remitting his labor, "the Lord of the harvest" was pleased to call him to that "rest which remaineth for the people of God."

As a faint expression of their regret at his premature death, and their attachment to him as a minister and a friend,

The Vestry of St. John's Church, Yonkers,
Westchester County, New York,
(Of which he was for ten years the devoted Rector,)
Have caused this stone to be erected
to his memory.
"He is not dead, but sleepeth."

June 17th, 1840.

For the Churchman.

DIOCESE OF MICHIGAN.

The Annual Convention of the Diocese of Michigan met, agreeably to appointment, in St. Paul's Church, Detroit, on Thursday, the 4th of June. All the clergy of the diocese were present, except three who were detained at home by illness in their families, and other causes unnecessary here to mention. A respectable number of lay delegates were also present.

The Convention was opened at 6 o'clock, P. M., with prayer, by the Bishop; and, after being duly organized, adjourned to attend divine service. The convention sermon was preached by the Rev. Mr. Cuming, from St John xii. 23: "And I, if I be lifted up from the earth, will draw all men unto me." It was *felt* by all who heard it, to be a most eloquent production, breathing throughout the spirit of Christ; and the general exclamation on returning from church was, "I hope I may not soon forget it!" This was an evening long to be remembered. It was a sight of no ordinary interest to witness the little band of faithful pastors ranged around their bishop, each clad in the simple but beautiful garments of the Church. The past year had been to them one of no ordinary trial, and no common exertion; and they now met together only the more endeared to each other by what all had undergone. There was gratitude too in their faces, at the reflection that probably the worst days of toil and privation were at an end, and that they were now permitted to assemble together under circumstances of so much comfort. Well might they rejoice, and well might their beloved bishop look down upon them with pride and satisfaction; for, besides his own burden, he had felt too *their* griefs and sympathized in *their* anxieties. He had not only, like themselves, been the most watchful of pastors over his own peculiar flock, but he had also, and that not merely in name, the "care of all the churches."

No business of unusual importance was brought up before the convention. Several new parishes were admitted, the usual appointments of a standing committee and other officers for the diocese, were made, and a variety of resolutions passed, of little interest to any but those connected with the diocese. One very important subject was brought up in relation to the Episcopate, viz, an inquiry as to what mode could be adopted to provide for the bishop's support, that he might be entirely relieved from parochial duty. This is a measure of the utmost importance. The good which has already resulted from the visits of the bishop is great and manifest, although these visits have necessarily been limited in frequency and duration. They have uniformly resulted in awakening great interest in behalf of the Church, where she was before but little if at all known, and have gladdened the hearts of those who had been for years deprived of her holy services: I need not add, that where made to those parishes enjoying pastoral care, they have warmed the hearts of the people towards their chief Shepherd, they have cheered the pastor, made him more watchful in the discharge of his duties, and strengthened the bonds of affection which ought always to exist between the minister and his bishop. But, not only is this a measure of great importance to the welfare of the diocese, it is also one in which the personal comfort and health of the diocesan are greatly concerned. It would be impossible for the strongest constitution to hold out long against so much care and fatigue as have, the last year, fallen to the lot of the Bishop of Michigan. The charge of his parish alone is an arduous one; and when to that is added the care of a large diocese, it is, truly, any thing but an office of personal ease. As a member of the Bishop's congregation, I should certainly regret most deeply to be deprived of his pastoral care, (though I trust that the proposed measure would not remove him altogether from over us,) and such, I am sure, would be the feelings of every one who has enjoyed such a privilege: but as a member of the Church of Michigan, I should most sincerely rejoice in the completion of a measure tending to increase and to *prolong* his usefulness.—No action was had on the subject, but the matter was postponed to the next convention.

The convention was in session on Friday morning and afternoon, adjourning however in the morning to attend divine service. On Friday morning the Bishop delivered his address. It was one of unusual interest. It commenced by stating to the convention the aid which had been so generously afforded to Michigan by our brethren at the East—aid without which, as he remarked, many of our clergy would probably have been compelled to leave the diocese. The money collected last year by the Rev. Mr. Cuming was distributed by the Missionary Committee, part among the clergy, to relieve their wants, and the remainder *loaned* out among the different churches to relieve them from debt, to assist in erecting churches, parsonage-houses, &c. The loans are to be repaid at the end of four years, that they may go to the assistance of other new parishes. Thus a little fund has been judiciously secured, which will minister not only to present necessities, but to future wants. The address presents the diocese, in many respects, in a most encouraging point of view. The eagerness every where manifested to hear the preached word, the anxiety expressed for regular Church services, and the multitudes looking to the Church as the ark of safety from the waters of strife and the floods of infidelity; the picture it presents, too, of that Church at unity in itself, the only strife of its pastors to outdo one another in labors of love, in zeal and long suffering; its laity, with diminished means, it is true, but not with the less goodwill, holding up the hands of their ministers, and in their proper sphere working with them—all this is most heart-cheering:—But, the thousands perishing for lack of food, the multitudes crying *in vain*, "Who will show us any good?"—the many fields "white already to harvest," and none to gather them in—this is the dark side of the picture.

I would that I could for one moment summon the voice of an angel, "trumpet-tongued" to echo far and wide through the land the Macedonian cry of old, "Come over and help us;" I would that this and the many other appeals made, might reach the hearts of some faithful ministers, possessed of the Spirit of their Lord and Master, and persuade them, for "the love of Christ," to labor in this his vineyard. And the entreaty will not be in vain. The prayers which have ascended to the throne of God *have* reached his "open ear," and in his own good time will be answered with an abundant blessing. But, to return to the address: It is, as I have remarked, a record of faithful labors, and gives a just picture of the present condition and future prospects of the diocese. But I will not dwell on it, as it is expected that the Journal of the Convention will shortly be published.

On Friday evening the Convention held their final session, at which time a large and attentive congregation were assembled. The Convention was opened, as usual, with prayer by the bishop, and then the clergy read each his own parochial report. These reports possessed much interest. One especially, from the Rev. Mr. Selkrig, our missionary to the Indians in this diocese, was highly interesting, as it exhibited the whites acting for once in the spirit of the religion they professed, and proving to the Indians that there were some, at least, who sought to do them good, and not evil." The reports of all the clergy exhibited an amount of labor performed which, I do not believe, has been any where surpassed; and the results are—what might be anticipated—most favorable for the Church. Our clergy in this diocese have, for the most part, studiously avoided all participation in politics, or in any of the exciting topics of the day, and all interference with other denominations. This course Bishop McCoskry has always, both by precept and example, enjoined upon them; charging them to confine themselves strictly to the business of their holy calling; to hold up the Gospel of Christ in the Church of Christ; and that, among those committed to their care, they should know nothing "save Jesus Christ, and him crucified." To their steadfast adherence to this course much of their success is, under God, no doubt to be attributed. It is this which has turned the eyes of all men to the Church as the only haven of peace, and never has she appeared with fairer prospects—never has more inducement been held out to the faithful missionary to choose this for the field of his exertions. I do not conceal the truth that there are still many discouragements; that the pecuniary distress every where prevailing is felt here with peculiar force; but our worst days we trust are over, and though whoever comes to cast in his lot among us will need much of the spirit which animated the early apostles in their labors, I trust that such men *may* be found even now in our Church. The apostles counted not their *lives* dear to them, and gloried in tribulations; and surely he who has taken upon himself the ministry of Christ in these days of comparative ease and worldly comfort, cannot refuse to deny himself a little for the sake of his Lord and Master. We must still look to our Eastern brethren for a continuance of the aid hitherto so generously extended, and to those who are in the ministry we must renew our entreaty that they will not turn away in this, our time of need—and, if we are but thankful, as we ought to be, for the inestimable blessings we have already received, if we do but improve the privileges we now enjoy, if we do but put our *whole* trust in God, and continue "instant in prayer" to Him, we need not fear but that Zion will soon put on her strength, and Jerusalem her beautiful garments; and that the Lord God will soon cause "the righteousness thereof to go forth as brightness, and the salvation thereof as a lamp that burneth."

The Rt. Rev. Bishop Chase arrived here last week, and went immediately on his way to Fredericksburg, and thence to Alexandria, where he preached on Sunday, in the morning at St. Paul's and in the evening at Christ Church; but one Church being open at the same hour. We learn from him that a few individuals in South Carolina have actually established a Professorship in the new College, of *ten thousand dollars.* South Carolina has ever been a liberal contributor towards the extension of the kingdom of Christ in foreign countries, and now we have good proof in her recent beneficence to Jubilee College, that she is not a whit the less willing to contribute towards the extension of the kingdom of Christ in our country.—*Southern Churchman.*

The Christian Knowledge Society has abandoned the plan of publishing a Scripture Commentary. It has, in lieu of maintaining two missionaries in the Scilly Islands, intimated an intention of granting £3000 by way of endowment of curates, those islands being lately added to the diocese of the Bishop of Exeter. The standing committee have also recommended a grant of £3000 for founding a Church College at Sydney, for New South Wales.

The Lord Bishop of Bath and Wells has just completed his triennial progress throughout his diocese, in the course of which upwards of 10,000 persons were presented to his lordship as candidates for confirmation, being an increase of one fifth upon the number of candidates in 1837.

From the Christian Witness.

MASSACHUSETTS ANNUAL CONVENTION.

This body was assembled on Wednesday, 17th, in Grace Church in this city, at half past nine, A. M., and the Bishop being present, the opening business was transacted in the customary manner. The day was fine, and a large number of the clergy from the different parts of the State was in attendance. Among visiting clergymen were the Rev. Doct Burroughs and Rev. Mr. Horton, of New Hampshire. The convention very unanimously re-elected the Rev. Mr. Baury, secretary, and suspended business to attend divine service. At half past ten o'clock, morning prayer by the Rev. Dr. Morss commenced. The lessons were read by the Rev. Mr. Randall, of Fall River. The convention sermon was preached by the Rev. Mr. Clark, and was heard with fixed attention and great delight. The preacher with characteristic clearness and force alluded to the adaptation of the Gospel to all periods and countries, and showed that the perpetuity of the Church and its suitableness to the wants of the whole race, is in consequence of the simplicity of its purpose, the salvation of lost men, and the fact that its divine Founder did not connect it at all with political institutions, philosophical systems, or local peculiarities. From the conformity of the Episcopal Church to the primitive pattern, in these respects, he drew an argument for its permanency. The Gospel should be kept in the Church, and other topics should be kept out. He presented the claims of the widow and orphan in a touching and very affecting manner. It was an eloquent and powerful discourse, well adapted to the occasion. After the sermon the Bishop proceeded to the ordination service, and admitted Mr. —— Putnam to the order of deacons. The candidate was presented by the Rev. Doct. Burroughs, and the Bishop was assisted in the communion by the Rev. Dr. Morss. A large number of communicants united in this affecting ordinance of divine love and Christian fellowship. The convention then proceeded with the customary business till two o'clock. The recently formed parish of St. John's Church, Charlestown, was, on application being made, admitted into the union with this convention. In the afternoon, the parochial reports were read by the several pastors respectively. These exhibited an encouraging and prosperous condition of the Church.

After the adjournment of the convention, a meeting was held for the organization of a Society for the Relief of Widows and Children of Deceased Clergymen. A constitution, prepared by the board to whom the subject was committed last year, was presented and adopted, officers of the Society were chosen, and a committee appointed to make application to the next legislature for an act of incorporation.

The customary missionary meeting was held in Grace Church in the evening, when prayers were read by the Rev. Mr. Snow, of New Bedford, and a very fine sermon preached by the Rev. Mr. Neville, of Taunton, when a collection was taken for home missions in behalf of the Massachusetts Board.

On Thursday morning, the 18th, the Convention met at half past 8 o'clock. Morning prayer was read by the Rev. Mr. Blackaller, of Bridgewater, and the Bishop confirmed one person.

The Board of Missions, in their annual report, having recommended, that some plan be adopted for more systematic contributions to its funds, the matter was referred to a committee, which advised that associations be held in the different parishes, as may be desirable and convenient, and that the Board of Missions be recommended to send some persons to attend such meetings in its behalf, for the purpose of presenting the objects and claims of the board, and of stirring up the minds of the people in the missionary work.

The subject of some organization for the purpose of aiding poor parishes in the building of churches, and relieving of such as may have become embarrassed thereby, was taken up, and referred to a committee, of which the Rev. Dr. Stone is chairman, with instruction to report to the next convention some feasible plan; and in the mean time to present the subject as there may be opportunity, to the community.

The parochial report from Christ Church, Cambridge, was referred to a committee, with a view to devising some way of providing for the more competent and permanent support of a minister in Cambridge. Similar action was taken by the convention in relation to this church several years ago, but was not then followed out. The subject was committed to the Rev. Dr. Boyle, Rev. Mr. Baury, and Dr. Oliver.

The deficiency in the Bishop's salary, as voted by the diocesan convention, having been apportioned to the several States, and the sum assigned to Massachusetts being stated to the convention, a committee was appointed to devise ways and means for the payment, who reported a plan, which the convention adopted. It is hoped that the deficiency, which is of several years' standing, will be hereby disbursed.

A committee was appointed, consisting of the Rev. Mr. Watson and Robert Winthrop, Esq., to report to the next convention rules of order for the conduct of the same.

On proceeding to the election of standing committee, &c., the Rev. Mr. Croswell announced to the convention the probability of his shortly transferring his residence from this State, as a reason why he should not be voted for to fill important offices; which he has hitherto discharged with great fidelity, and much credit to himself.

The meeting of the next convention was appointed to be held in Springfield, on the second Wednesday of June next. The Rev. Mr. Watson was appointed preacher, and the Rev. Mr. Bent the substitute. One thousand copies of the journal were ordered to be printed, under the direction of the secretary and treasurer.

After an adjournment for dinner, the convention reassembled at 4 o'clock, when the minutes of the secretary were read and corrected. The convention then adjourned *sine die*, with the customary benediction from the Bishop.

All the doings of the convention, during a session of two days, were characterized by a spirit of perfect harmony and brotherhood. The meeting was on the whole a refreshing one, and indicative of blessing to the Church. Morning meetings for prayer were held in the vestry of Grace Church, on Wednesday and Thursday mornings, at a quarter before six.

CALENDAR.

JULY.

5. Third Sunday after Trinity.
12. Fourth Sunday after Trinity.
19. Fifth Sunday after Trinity.
25. St. James the Apostle.
26. Sixth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Second Sunday after Trinity, June 28, in St. Peter's Church, admitted to Deacons' Orders the following young gentlemen, who, at the Commencement, on the preceding Friday, of the General Theological Seminary, had received the testimonial awarded by the Trustees and Faculty to students who prosecute acceptably the whole course of studies, and thus become Alumni of the Institution:*—Fortune C. Brown, Freeman Clarkson, Stephen Douglass, George W. Fash, George D. Gillespie, William H. Moore, Louis L. Noble, Jesse A Spencer, Benjamin W. Stone, and Albert D. Traver. Morning Prayer was read by the Rev. Samuel H. Turner, D. D., Professor, in the Seminary, of Biblical Learning, and the Interpretation of Scripture, assisted by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity, who read the Lessons; the sermon preached by the Bishop; and the candidates presented by the Rector of the Church, the Rev. Hugh Smith, D. D.

King's County. In the afternoon, confirmed 22 in St. Paul's Church, Flatbush.

Putnam County. Tuesday, June 30, for the parish of St. Mary's, in the Highlands, Cold Spring, confirmed 2 in the Methodist Chapel, and afterwards laid the corner stone of the Parish Church, on a very eligible site presented by Mrs. Gouverneur, of Phillipstown.

* It should be borne in mind, that at the General Seminary of our Church, those only are recognized as alumni, who *complete its full course*, and receive a Testimonial to that effect at Commencement.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday 8, Ravenswood, *Queen's County.* 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County.* 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson.* 22, Ulster, *Ulster County.*

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ST. JOHN'S AND ST. PAUL'S CHAPELS.

Collections for the Missionary Fund.

On Sunday morning collections will be made in both the above named chapels for the benefit of the *Missionary Fund* of the Education and Missionary Society of this Diocese.

The exhibition recently made of the wants of this Society, it is hoped, will have due weight in the minds of the benevolent of our Church, and induce an extended liberality to enable the *small stipends* due the missionaries to be promptly met, an object of importance to them, of justice on the part of the Society, and of welfare to the Church, in which it is hoped every member feels a personal interest, in privilege, feeling and duty.

July 3, 1840.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev J A Spooner, Glens Falls, on account of Prayer books sold, $5. From Rev Wm H Odenheimer, rector of St Peter's Church, Philadelphia, for the Bible, $50. From annual subscribers, $4. Total receipts, $59.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding; Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Right Rev Bishop Ives, for "Perceval on Apostolic Succession," $25. From an annual subscriber, $1. From St Stephen's Parish, New Hartford, Rev H L Storrs, $2. Total, $28.

☞ The friends of this society are most respectfully informed, that the receipts thus far into the Treasury are comparatively small, far from being adequate to its wants, while the exertions of the Board of Managers to extend and increase its usefulness, require additional liberality from the friends of the Church.

Perceval on Apostolic Succession is nearly ready for the press. Funds are wanted to complete the work.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 17th June, has received the following contributions, viz.

Received from Christ ch, Norwich, Con, $34 84, by the hands of W S Tyler, to be equally divided between the two committees, $17 42. From Christ ch, Middletown, Con, for Illinois $10, and for Michigan $10—$20. Collection in St Bartholomew's ch after the annual sermon before the Board of Missions by the Rev Dr Whittingham, June 17, 1840, $121 72, equally divided, $60 86. Collection in the same ch, at the missionary meeting, June 18th, 1840, $97 37, one half, $48 69. By the hands of Thos N Stanford, esq, from "A Friend," for domestic missions, $100. By the hands of the Rev Stephen Elliott, sen. from Prince William parish, for general purposes, $185, and for Jubilee College $55, Mr Elliott's own donation for Jubilee College $50—$290. From Charles Kellogg, Ann Arbor, Mich. $4—From a lady, by the hands of Floyd Smith, esq. for missionaries in Bishop Kemper's jurisdiction, $25. By the hands of the Rev D V M Johnson, from the Sunday school of Trinity ch, Michigan City, $8 50. By the same, from the congregation of the same ch, $26. From the Sunday school of St Paul's ch, Paterson, New Jersey, for Duck Creek mission, for Bishop Kemper, $4. Contribution from Christ ch, Hudson, N Y, by the hands of the rector, the Rev J Pardee, $20. From a lady of St Mark's ch, Orange, N J, for western missions, by the hands of the rector, $10. From "a friend to domestic missions," by the hands of Mr Floyd Smith, for missions within the jurisdiction of Bishop Kemper, $5. Total receipts, $639 47.

The treasurer has also received a pair of gold ear drops and a pin, from a lady in New Jersey, the avails of which are for the use of domestic missions in the diocese of Bishop Kemper.

July 1, 1840. JAMES SWORDS, Treasurer.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From "M," for missions in the state of N Y, $1. From Zion ch, Wappinger's Creek, Rev G B Andrews, rector, collection, $13 55. From Trinity ch, Rensselaerville, Rev O H Smith, $20. From missionary association of St John's ch, Brooklyn, Rev E M Johnson, rector, collection, $49. From female missionary society of Grace ch. Jamaica, L I, Rev W L Johnson, rector, $75. From St Clement's ch, N Y, Rev E N Mead, collection, $48 36. From Mrs Elizabeth Skinner, donation, $5. From Trinity ch, New Rochelle, Rev Dr Coit, Rector, collection, $43. From a lady of St George's ch, Flushing, L I, by the hands of the Rev F J Goodwin, rector, collection $20. From Christ ch, Poughkeepsie, Rev Dr Reed, rector, $27. All the above for missionary fund. From St Paul's ch, Oakhill, collection for education fund, by Rev George Sayres, $8 50. From St Peter's ch, West Chester, Rev Wm. Powell, rector, collection for education fund, $31 82; and for missionary fund, $47 32. Total, $389 55.

C. N. S. ROWLAND, Treas.,
July 1, 1840. 55 Water st.

FOREIGN MISSIONS.

The treasurer has further to acknowledge from the 15th to the 30th June:

From Christ ch, Middletown, Con, for Texas, $10; for Africa, $10. From Christ ch, Norwich, Con, $17 42. Contribution of Prince William's parish, S C, at the hands of the Rev Stephen Elliott, sen, for China, $60; for general purposes, $210—less premium, $7 87—total, $262 13. From Sunday school of St Mary's ch, Manhattanville, $2 95. Female Chinese society of Savannah, for China mission, $250. From a friend, for foreign missions, $100. Half amount of collection in St Bartholomew's ch after the annual sermon before the board of missions, on the 17th June, and at the missionary meeting 18th June, $108 96. From the ladies of St Paul's ch, Boston, for support of the beneficiary at Athens, $50. From two members of Zion ch, Newport, R I, $5 to each of the six foreign stations—total, $30. From Mrs M L Mitchell, for Constantinople, $5. Also, bill lading of a box of articles for the Cape Palmas mission, shipped per John Parkhill, at St Marks, Florida. Total, $846 46.

G. T. Fox, Jun., Treasurer, pro. tem.
July 1, 1840.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending July 2, from the following individuals, viz.

D. Brunner, Baltimore; James A. Lewis, Kanawha C. H., Va., with remit; S. Babcock, New Haven, Conn; P M at Brunswick, Me; P M at Palmyra; Rev N Norwood, Richmond, Va; E Wiley, Savannah, Ga; Belknap and Hamersly, Hartford, Con; P M at Woodstock, Vt; Mrs M R Hatch, Somerville, Ten; Joseph Gill, Richmond, Va, with remit; James B Dow, Boston, Mass; B Halsted, Theological Seminary of Virginia, near Alexandria, D C.

Packages have been forwarded from the Depository during the fortnight ending July 2, as follows:

To S Babcock, New Haven, Con, per steamer New York; to Walker, care of Otis Clapp, Palmyra, N Y, per towboat Jefferson; to James B Dow, Boston, Mass, one package sent to Swords, Stanford & Go; to Rev H Finch, Shrewsbury, by steamboat Osiris; to Rev Wm H Odenheimer, care of R S H George, Philadelphia, by Union Transportation Line; to Rev Alexander Shiras, Berryville, Clarke Co, Virginia, delivered Mr Babcock; to Rev Agur Wells, Albany, 1 box by steamboat; to Rev C H Page, Louisville, Kentucky, 1 box by Union Transportation Line; to Rev Horatio Potter, D D, Albany, forwarded to care of Mr Agur Wells.

BISHOP McILVAINE ON JUSTIFICATION.

JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by
SWORDS, STANFORD & CO.
July 2.

ST. MATTHEW'S HALL,
PORT COLDEN, NEW JERSEY.

IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.

For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.

The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or
WM. C. DUSENBERY, *Actuary.*

*** The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon. June 27—tf

PALMER'S HISTORY.

THE HISTORY OF THE CHURCH OF CHRIST, consisting of a series of beautiful sketches of holy men in every age of Christianity, and of a History of the Church, pious and interesting like Milner's, but of deeper and truer theological views. By the Rev. William Palmer, M. A., of Oxford, author of Origines Liturgicæ, &c. &c. With Notes and Additions, by an American editor. This work will be ready in August.
SWORDS, STANFORD & Co.
June 27—tf

PRIVATE BOARD.

TWO Single Gentlemen, or a Gentleman and his Wife, may be pleasantly accommodated at No. 31 North Moore Street, in the neighborhood of St. John's Park, with a private family. References exchanged.
June 20—3t$

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.
March 28. xtf

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction *will* be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks. Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

POETRY.

From the Vicksburgh Daily Sentinel.

THE TORNADO AT NATCHEZ.

BY MRS. V. E. HOWARD.

Lament, lament—for there hath been
An awful stroke of fate;
Lament, lament—for God hath made
A city desolate!

And none in that devoted place
Dreamed there was cause for fear;
They sat around their social boards,
Nor thought that death was near.

They heard a distant roaring sound,
The warning was in vain!
Till midnight darkness sudden fell,
And burst the hurricane!

Onward it rushed with dreadful force,
Uprending in its wrath,
And scattering trees and strong-built walls
In ruin o'er its path!

And falling roofs and hurtling beams—
The crash of mighty trees—
And screams of death and agony,
Mixed with that awful breeze.

So swiftly the tornado swept
On its resistless way:
'Twas like a dream when nightmare holds
Its paralyzing sway.

The storm has passed—the darkness gone—
In sheets the rain still falls,
But those who can, now issue forth
From 'midst their ruined walls.

Where the tall rows of China trees
Perfumed the summer air,
Where the fair city rose in pride—
O, Heavens! what now is there?

Huge heaps of what were buildings once,
In hopeless ruin hurled;
Uprooted trees and mangled forms
In wild confusion whirled!

A deathlike stillness now pervades,
Save where the dying groan;
Or those beneath the ruins pent,
For succor faintly moan.

Then eagerly all look around,
In mingled hope and fear,
And oh! what agony is theirs,
Who miss some being dear.

What anxious hearts and eager hands
The ruins clear away,
And some their dear ones find in life,
And some but clasp their clay.

Two children sought a mother's arms
When that dark storm came on,
She held them, shattered corpses, there,
When its dread work was done.

Weep for her, *mothers!* ye can feel,
Who have the anguish known,
What agony it is to live,
When those you nursed are gone!

And none can tell how many sleep
Beneath those turbid waves—
Men who came hither from afar,
To lie in watery graves.

Fond kindred in their distant homes
Shall look for them in vain!
And only know that they went forth,
And came not back again!

How many a heart has lost its pride,
That knows not yet the blow—
How many a lip is smiling gay,
That soon shall writhe in wo!

Lament, lament—for there hath been
An awful stroke of fate!
Lament, lament!—for God hath made
Full many desolate!

THE VALLEY OF TEARS.

A. VISION.

Or, bear ye one another's burdens.

Once upon a time methought I set out upon a long journey, and the place through which I travelled appeared to be a dark valley, which was called the Valley of Tears. It had obtained this name, not only on account of the many sorrowful adventures which poor passengers commonly meet with in their journey through it; but also because most of these travellers entered into it weeping and crying, and left it in very great pain and anguish. This valley was full of people of all colors, ages, sizes and descriptions. But whether white, or black, or tawny, all were travelling the same road; or rather they were taking different little paths which all led to the same common end.

Now it was remarkable, that notwithstanding the different complexions, ages, and tempers of this vast variety of people, yet all resembled each other in this one respect, that each had a burthen on his back which he was destined to carry through the toil and heat of the day, until he should arrive, by a longer or shorter course, at his journey's end. These burthens would in general have made the pilgrimage quite intolerable, had not the Lord of the valley, out of his great compassion for these pilgrims, provided the following means for their relief:

In their full view over the entrance of the valley, there were written, in letters of gold, the following words:—

Bear ye one another's burdens.

Now I saw in my vision that many of the travellers hurried on without stopping to read this inscription, and others, though they had once read it, yet paid little or no attention to it. A third sort thought it very good advice for other people, but very seldom applied it to themselves. They uniformly desired to avail themselves of the assistance which by this injunction others were bound to offer them, but seldom considered that the obligation was mutual, that reciprocal wants and reciprocal services formed the strong cord in the bond of charity. In short, I saw that too many of these people were of opinion that they had burthens enough of their own, and there was therefore no occasion to take upon them those of others; so each tried to make his own load as light and his own journey as pleasant as he could, without so much as once casting a thought on a poor overloaded neighbor. Here, however, I have to make a rather singular remark, by which I shall plainly show the folly of these selfish people. It was so ordered and contrived by the Lord of the valley, that if any one stretched out his hand to lighten a neighbor's burthen, in fact he never failed to find that he at that moment also lightened his own. Besides, the benefit of helping each other was as mutual as the obligation. If a man helped his neighbor, it commonly happened that some other neighbor came by and by and helped him in his turn; for there was no such thing as what we call independence in the whole valley. Not one of all these travellers, however stout and strong, could move on comfortably without assistance, for so the Lord of the valley, whose laws were all of them kind and good, had expressly ordained.

I stood still to watch the progress of these poor wayfaring people, who moved slowly on, like so many ticket-porters, with burthens of various kinds on their backs; of which some were heavier, and some were lighter, but from a burthen of one kind or other not one traveller was entirely free. There might be some difference in the degree, and some distinction in the nature, but exemption there was none.

The Widow.

A sorrowful widow, oppressed with the burthen of grief for the loss of an affectionate husband, moved heavily on, and would have been bowed down by her heavy load, had not the surviving children with great alacrity stepped forward and supported her. Their kindness, after a while, so much lightened the load which threatened at first to be intolerable, that she even went on her way with cheerfulness, and more than repaid their help, by applying the strength she derived from it to their future assistance.

The Husband.

I next saw a poor old man tottering under a burthen so heavy, that I expected him every moment to sink under it. I peeped into his sack, and saw it was made up of many sad articles; there was poverty, oppression, sickness, debt, and, what made by far the heaviest part, undutiful children. I was wondering how it was that he got on even so well as he did, till I spied his wife, a kind, meek, Christian woman, who was doing her utmost to assist him. She quietly got behind, gently laid her shoulder to the burthen, and carried a much larger portion of it than appeared to me when I was at a distance. It was not the smallest part of the benefit that she tried to conceal it. She not only sustained him by her strength, but cheered him by her counsels. She told him, that "through much tribulation we must enter into rest;" that "he that overcometh shall inherit all things." In short, she so supported his fainting spirit, that he was enabled to "run with patience the race which was set before him."

The Kind Neighbor.

An infirm blind woman was creeping forward with a very heavy burthen, in which were packed sickness and want, with numberless other of those raw materials, out of which human misery is worked up. She could not have got on at all, had it not been for the kind assistance of another woman almost as poor as herself; who, though she had no light burthen of her own, cheerfully lent a helping hand to a fellow traveller, who was still more heavily laden. This friend had indeed little or nothing to give, but the very voice of kindness is soothing to the weary. And I remarked in many other cases, that it was not so much the degree of the help afforded, as the manner of helping, that lightened the burthens. Some had a coarse, rough, clumsy way of assisting a neighbor, which though in fact it might be of real use, yet seemed, by galling the traveller, to add to the load it was intended to lighten; while I observed in others that so cheap a kindness as a mild word, or even an affectionate look, made a poor burthened wretch move on cheerily. The bare feeling that some human being cared for him, seemed to lighten the load. But to return to this kind neighbor. She had a little old book in her hand, the covers of which were torn out by much use. When she saw the blind woman ready to faint, she would read her a few words out of this book, such as the following: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are they that mourn, for they shall be comforted." "I will never leave thee nor forsake thee." "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."—These quickened the pace, and sustained the spirits of the blind traveller; and the kind neighbor, by thus directing the attention of the poor sufferer to the blessing of a better world, helped to enable her to sustain the affliction of this, more effectually than if she had had gold and silver to bestow on her.

The Clergyman.

A pious minister, sinking under the weight of a distressed parish, whose worldly wants he was totally unable to bear, was suddenly relieved by a charitable widow, who came up and took all the sick and hungry on her own shoulders as her part of the load. The burthen of the parish, thus divided, became tolerable. The minister being no longer bowed down by the temporal distresses of his people, applied himself cheerfully to his own part of the weight. And it was pleasant to see how these two persons, neither of them very strong, or rich, or healthy, by thus kindly uniting together, were enabled to bear the weight of the whole parish: though singly, either of them must have sunk under the attempt. And I remember one great grief I felt during my whole journey was, that I did not see more of this union and concurring kindness, more of this acting in concert, by which all the burthens might have been so easily divided. It troubled me to observe, that of all the laws of the valley there was not one more frequently broken than the law of kindness.

The Negroes.

I now spied a swarm of poor black men, women, and children, a multitude which no man could number; they groaned, and toiled, and sweat, and bled under far heavier loads than I have yet seen. But for a while no man helped them; at length a few white travellers were touched with the sorrowful sighing of those millions, and very heartily did they put their hands to the burthens; but their number was not quite equal to the work they had undertaken. I perceived, however, that they never lost sight of those poor heavy laden wretches; though often repulsed, they returned again to the charge; though discomfited, they renewed the effort, and some even pledged themselves to an annual attempt till the project was accomplished; and as the number of these generous helpers increased every year, I felt a hope that before all the blacks got out of the valley, the whites would fairly divide the burthen, and the loads would be effectually lightened.

Among the travellers, I had occasion to remark, that those who most kicked and struggled under their burthens, only made them so much the heavier, for their shoulders became extremely galled by those vain and ineffectual struggles. The load, if borne patiently, would in the end have turned even to the advantage of the bearers, for so the Lord of the valley had kindly decreed; but as to these grumblers, they had the smart, but none of the benefit; they had the present suffering, without the future reward. But the thing which made all these burthens seem so very heavy was, that in every one without exception, there was a certain inner packet, which most of travellers took pains to conceal, and kept carefully wrapped up; and while they were forward enough to complain of the other part of their burthens, few said a word about this, though in truth it was the pressing weight of this secret packet which served to render the general burthen so intolerable. In spite of all their caution, I contrived to get a peep at it. I found in each that this packet had the same label; the word SIN was written on all as a general title, and in ink so black, that they could not wash it out. I observed that most of them took no small pains to hide the writing; but I was surprised to see that they did not try to get rid of the load, but the label. If any kind friend who assisted these people in bearing their burdens, did but so much as hint at the secret packet, or advise them to get rid of it, they took fire at once, and commonly denied they had any such article in their portmanteau; and it was those whose secret packets swelled to the most enormous size, who most stoutly denied they had any.

I saw with pleasure, however, that some who had long labored heartily to get rid of this inward packet, at length found it much diminished, and the more this packet shrunk in size, the other part of their burthen also. I observed, moreover, that though the label always remained in some degree indelible, yet that those who were earnest to get rid of the load, found that the original traces of the label grew fainter also; it was never quite obliterated in any, though in some cases it seemed nearly effaced.

Then methought, all at once, I heard a voice, as it had been the voice of an angel, crying out and saying, "Ye unhappy pilgrims, why are ye troubled about the burthen which ye are doomed to bear through this valley of tears? Know ye not, that as soon as ye shall have escaped out of this valley the whole burthen shall drop off, provided ye neglect not to remove that inward weight, that secret load of *sin* which principally oppresses you? Study then the whole will of the Lord of this valley. Learn from him how this heavy part of your burthens may now be lessened, and how at last it shall be removed for ever. Be comforted. Faith and hope may cheer you in this valley. The passage, though it seems long to weary travellers, is comparatively short; for beyond there is a land of everlasting rest, where ye shall hunger no more, neither thirst any more; where ye shall be led by living fountains of waters, and all tears shall be wiped away from your eyes."—*Hannah More.*

From the Southern Churchman.

WEYER'S CAVE.

From this place, we pursued our journey for several miles, in a direction parallel with the river, which we had just crossed, until we reached a point to which the attention of almost the whole world has been directed of late years, as one of the most interesting natural curiosities that can be witnessed. Upon our approach, we observed an elevation of ground somewhat higher than usual, covered with trees in part, and partly cultivated. We were disappointed in finding the country around smooth, arable, and highly cultivated, instead of being rough, rocky and mountainous. Having procured a guide, we hastened to the spot. We paused on the margin of the South River, which from the late heavy rains, was roaring and dashing by with full speed. The elevated ground, to which we have referred, is about two miles in length, and at this place ascends abruptly to the height of several hundred yards. Our little company, consisting of both ladies and gentlemen, commenced the zigzag ascent. The path was wet and slippery, and large drops of water were still falling from the clouds, and thick trees over our heads. By dint of great effort and mutual assistance, we reached an elevation on the side of the hill of about one hundred yards. "This is Weyer's Cave," was all that we could say at the moment, for we all stood laboring hard for breath. The entrance was protected by a rude wooden gate or door, which the guide at once unlocked. We entered a few feet, where we found a retreat from the rain, till the torches could be lighted. Soon the signal was given that all was ready, and then each with a torch in his hand and with a palpitating heart in his bosom, started on his subterranean pilgrimage. We will here warn the reader, that we are writing from memory, and that we have no design of taxing his time with a long and familiar catalogue of the different apartments belonging to this immense cavern. Our observation was a hasty one, though sufficiently minute to leave upon the mind the most solemn and wonderful impressions respecting the possible mysteries that exist beneath the surface of the earth. The present mouth of the cave is, we believe, an artificial excavation, the original mouth being a few feet higher on the hill. At the very outset, we were taught by a sore contusion of the head, that in this, as well as in all other obscure and unknown regions, humility, watchfulness, and caution, are the very best qualifications for a traveller. "Stoop a little," was the first direction of the guide, as we began to move in single file, from the regions of day down to those of densest darkness. Soon we found ourselves in the first chamber of this antediluvian palace. Here imagination began its work of conjuring up strange forms, and making the grotesque and misty projections around represent certain well known and familiar objects that exist above ground. With a little assistance of the guide we could see dragons, elephants, lions, and almost every kind of four footed beast and creeping thing. We could see men of almost all ranks—emperors, generals, statesmen, philosophers, poets, and divines. We could see every kind of architecture—palaces, halls of justice, theatres, and temples. We could see, yea, and hear too, a great variety of musical instruments—organs, drums, bassoons, tamborines, lutes, &c., &c. These objects were distributed along the whole of our passage. From the first chamber we hastened to a second, and then to a third, and then to a fourth, and so on through the whole succession; some being larger and others smaller, but all connected by passages more or less narrow. The general direction of the cave is horizontal, the ascents and descents being nearly equal. As we moved on amid sepulchral damps and darkness, we could discover by the faint glimmer of our torches, as we threw their light around us, innumerable stalactites of all sizes, and of a dingy or smoky hue, hanging like icicles from the rocky roof above, each having at the lower extremity a single drop of pure water, that twinkled with the brilliancy of a diamond. At every step we met with what seemed to the fancy to be the wildest contortions of nature—fearful chasms—grotesque columns—odd shapes–black and jagged angles jutting out from deep recesses—lofty and venerable arches stretching far above the sight—side passages narrow and obscure, leading into unexplored and unknown depths, all these and more passed in rapid succession before our wondering eyes. It seemed at one time that this cavern must have been, untold ages ago, the cone of some volcanic peak, or some mountain-rock shattered by the thunder of heaven—or one of those fearful places dug by the hand of God, into which the wicked will flee when the day of his wrath shall come. For two hours or more we gazed upon these subterranean vaults, and yet the half perhaps was not seen. Much longer we desired to stay, but time would not permit. The labor of this excursion was far less than was anticipated, as was also the inconvenience of it. From beginning to end, the walk was so dry and the air so fresh and temperate, that we came out not only without fatigue, but without soiling scarcely an article of dress. When we suddenly emerged from the earth, the clouds had disappeared, and the noonday sun was shining down through the leaves of the trees with almost blinding effulgence. So great was the contrast between the scenes below and those above, that we involuntarily fell into a train of moralizing reflections. We could not avoid detecting in it something that illustrated most solemnly the condition of man. The cave we had just visited lay just beneath the surface of the earth, and yet that surface was so beautiful, so smooth, so flowery, and so brilliantly illuminated by the sun, that but for an accidental or providential circumstance, multitudes would have continued to walk over that spot without dreaming of what was beneath. It is much the same with men in a religious point of view. They carelessly and thoughtlessly tread from day to day upon a world which, because it looks fair and bright, is not believed to cover the pit of everlasting destruction. Infidelity laughs at the thought of a region of wo, because the present scene is one of comparative bliss. But if the Maker and Judge of all men has placed in juxtaposition here, scenes of beauty and scenes of fearfulness, the analogy may be extended to a future state. But the Bible confirms what nature intimates. In the parable of Dives and Lazarus, it is expressly stated that those individuals went to different regions—the region of Paradise and the region of hell, and that they were separated merely by a narrow but impassable gulf. May the Lord have mercy on all those who are reposing on beds of flowery ease, whilst the caverns of unending wo are yawning beneath!

MARTIN LUTHER.

Martin Luther's friend, Lucas Kranach, has painted him in his preacher's robe, with large sleeves, open at the breast, and showing a black vest with a little collar of white linen at the throat. This was his usual garb. The Elector, previously to his assuming it, sent him a piece of Prussian cloth, with a note to this effect: "To make yourself a preacher's robe, a monk's dress, or a Spanish cloak." His lodgings in his convent consisted of three rooms—a bed room, a room for study, which served him for a room for receiving visitors, and a dining room. In these he received the envoy of King Ferdinand, who came to Wittenburgh to ascertain the truth of the report that Luther had a numerous guard of armed men with him. The walls of his bed chamber were written over with sentences, in charcoal, extracted from the Scriptures, as *Verbum domine manet in æternum*, which he had even embroidered on the sleeves of his domestics' dresses; or lines from the profane poets, Homer especially; as, "He who watches over the destinies of a people or a country ought no longer to sleep all night." His closet for work, plastered with stucco of milky whiteness, was ornamented with portraits in oil of his dearly beloved disciple Melancthon, and of the Elector Frederick, by the hand of Lucas Kranach, and with some caricatures against the pope, the subjects of which he himself furnished in the course of his table talk to some wandering artist who had afterwards carried them to Nuremberg, the great manufactory, whence he issued vast numbers of engravings on wood. From the frames of these caricatures hung pasteboard slips, with ascetic sentences in German. Lastly, the eye was filled with a clumsy shelving of wood, on which stood or lay a few volumes, forming what he called his library.—The Bible, like the Divine word in his mind, occupied the place of honor—the Bible in Latin, Greek, and Hebrew; the Psalms by Melancthon; the New Testament by Erasmus; and side by side with these the writings of Eck; the theses on Indulgences; the bulls of Leo X.; the *Epistolæ Obscurerum Virorum;* various works of John Huss, Virgil, Columella, and some ascetical books printed at Mayence, of which presents had been made him. Colored glass, soldered together with lead, let in the light of all shades on his table, which has been carefully preserved, and resembles a sort of desk, in the middle of which a crucifix, the work of some Nuremburg artist, has an admirable expression. His dog usually lay at his feet whilst writing or composing, and of which he used to say, when laughing at the theologians who boasted of having seen many books, "My dog has also seen many books, more perhaps than Faber, who is all Fathers, Fathers, Fathers,—councils, councils, councils." Near the door of his house was a turning machine which he had got from Nuremburg, in order to gain his livelihood by his hands, if ever the word of God failed to support him.

We must not also forget, that in place of those pipes which one sees now-a-day in the room of every German student, there hung a flute and a guitar on the wall of his room, on both of which instruments he played. Luther was devotedly fond of music, the language of angels in heaven, and of the ancient prophets on earth. Next to theology, it held the second place in his estimation. "Who loves not music," said he, "cannot be loved by Luther." He was charitable to excess; and often borrowed from his parishioners when he had nothing of his own to give; and at times was unable to meet his obligations when they fell due; on which occasions his practice used to be to give in pledge some of the silver goblets, the gift of the Elector, which stood on his mantel-piece.—*Monthly Chronicle.*

EFFECTS OF THE HOLY SPIRIT.

Mark the rain that falls from above, and the same shower that droppeth out of one cloud increaseth sundry plants in a garden, and severally according to the condition of every plant; in one stalk it makes a rose, in another a violet, divers in a third, and sweet in all. So the Spirit works its multiformous effects in several complexions, and all according to the increase of God. Is thy habit and inclination choleric? Why, try thyself if thou be very apt to be zealous in a good cause, and it turns thy natural infirmity into holy heat. Is melancholy predominant? The grace of God will turn that sad humor into devotion, prayer, and mortifying thy pleasures to die unto the world. Is thy temperature sanguine and cheerful? The goodness of God will allow it unto thee in thy civil life, in a good mean; but over and above, it will make thee bountiful, easy to pardon injuries, glad of reconciliation, comfortable to the distressed, always rejoicing in the Lord. Is a man phlegmatic and fearful? If this freezing disease which is in thee from thy mother's womb, be not absolutely cured, yet the Holy Ghost will work upon it, to make thy conscience tender, wary to give no offence, to make thee pitiful, penitent, contrite, ready to weep for thy transgressions. "There are two handles to take hold of every thing," says a heathen: a dissolute man takes hold of original frailties, and makes them serpents; a holy man declines their serpentine nature, and catcheth them by that part, which may conduce to all manner of virtue. This is the comfort of hope against original inquination, that this great enemy, by the operations of the Spirit, shall be made our friend or our footstool.—*Bishop Jeremy Taylor.*

THE ATONEMENT.

Is it then come to this? Must millions of millions of human beings, who have dwelt on this earth since the time of Adam, be all cast into endless torment? Is there to be sorrow in heaven over God's fallen creatures, and a jubilee among the devils for having ruined God's best work? Not so, my brethren. God himself has found the remedy: none but God could. He has sent his Son, to take our nature upon him, and to die on the cross, a ransom and a sacrifice for the sins of the whole world. Join with me in adoring the wisdom and the love of this great plan: its wisdom; for it has enabled God to pardon us, and yet to show how deeply he hates sin. Can any one pretend that God is indifferent about sin? Can any one dare to fancy that sin is a light and trivial thing—when God before he pardoned it, sent his only Son into the world to die for it? If he had pardoned sin without a sacrifice, we should have been led to doubt whether sin was really displeasing to God. But God has required a sacrifice; and that sacrifice is the life and death of Christ. He has given his well-beloved Son to suffer in the stead of a rebellious world; and through this showing forth of the most awful justice, he publishes the fullest and freest pardon.

PRIDE.

It is a rare thing to excel many, and to despise none. It is a hard matter for a man to be cried up for an eminent saint, and an excellent person, and not to let in through his ears into his soul the infection of pride and vanity. Few men have such steady heads as to be able to stand upon the spires and pinnacles of glory without giddiness. It was the sin of pride, as divines generally believe, that ruined a multitude of the angelic host. Those once most glorious spirits, walking upon the battlements of heaven, grew dizzy with their own greatness, and fell down into a state of utter darkness and extreme misery. Upon whose fall one observes, that pride is a vice highly descended, and commonly entailed on the most high-born and excellent minds; because it was first born in heaven, and conceived in the womb of an angel's mind. Let us therefore (being taught by these examples) so war with all other lusts and vices, as to bend our chiefest force against this sin of pride; and when we have done our best, we shall find the conquest difficult enough.—*Bishop Bull.*

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College. All books and stationary furnished without extra charge.

A resident assistant, Mr. F. J. M. Gole, is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. F. A. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. M. K. Bridges, Brooklyn, N. Y.; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster Co., N. Y.; Rt. Rev. H. U Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

May 23, 1840.—tf

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Henry Street.*

REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.'

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

TERMS.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.

Rev. William Berrian, D. D., New York; M. Paine, M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., April 25, 1840.

TO THE CLERGY.

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